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ARTICLE I.

JUSTIFICATION—PAPAL, PUSEYITE, AND PRIMITIVE.

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Oxford Divinity, compared with that of the Romish and Anglican Churches: with a special view to the illustration of the Doctrine of Justification by Faith. By the Rt. Rev. CHARLES PETTIT M'ILVAINE, D. D., Bishop of the Protestant Episcopal Church in the diocese of Ohio. 546 pp. 8vo.

THE reformers of the sixteenth century attached great importance to the doctrine of Justification by Faith. Luther regarded it as "the article which distinguished a standing from a falling church;"* and in a letter addressed to his friends at the diet of Augsburg in 1530, he says—"The world, I know, is full of wranglers who obscure the doctrine of Justification by Faith, and of fanatics who persecute it. Do not be astonished at it, but continue to defend it with courage, for it is THE HEEL OF THE SEED OF THE WOMAN THAT SHALL BRUISE THE HEAD OF THE SERPENT."†

Melancthon complained that he and his Protestant

* *Articulus stantis aut cadentis ecclesiæ.*

† *Nam hic est ille unicus calcaneus seminis antiquo serpenti adversantis.* Luth. Ep. IV, p. 144. Quoted by D'Aubigné, Book XIV.

brethren were brought in danger for the only reason that they denied the Romish doctrine of Justification; and Calvin asserted that if this point alone were yielded to Rome, "it would not pay the cost to make any great quarrel about other matters in controversy."*

Nor was it without adequate reason that these great reformers considered this as the grand point in dispute,—the hinge on which turned the whole controversy between them and Rome. Earlier reformers had attacked with vigor many of the corrupt doctrines and practices of Rome. Arnold de Brescia had protested against the union of temporal and spiritual sovereignty in the professed head of the church, and maintained his principles with his life. Papal supremacy, transubstantiation, relics, indulgences, penances, absolutions and other off-shoots from the tree of anti-Christian error had, in successive centuries, been assailed, with more or less success, by Waldo and De Bruys and Berenger, by Wickliffe and Jerome and Huss, and by many others who dared in the face of danger and of death to protest against the corruptions of Rome. Yet, notwithstanding these earlier reformers, in some instances, advocated the scriptural doctrine of justification by faith alone, they failed to discover that errors on this fundamental point constituted the root of that tree of papal corruption, upon which grew those apples of Sodom; while from its prolific branches distilled, as from the fabled upas, the poison of spiritual death, to the deluded millions who reposed beneath their shade.

Luther engaged in this conflict, with the history of these efforts at reformation as his teacher; and aided by this light, it was HE who at length discovered that a war upon penances and pilgrimages, upon purgatory and the mass, upon relics and indulgences, was only attempting to lop off single branches; while, if he would lay the axe at the root of the tree, he must expose the errors of Rome on the article of JUSTIFICATION, and disseminate that glorious truth which had given such peace to his own wounded and struggling spirit—that truth which, when far from home, prostrated by disease at Bologna, had soothed his aching heart—that truth, which, sounding in

* Bishop Hall's works, Vol. IX, pp. 44, 45.

the depth of his soul, like a voice of thunder, while crawling up *Peter's staircase* at Rome on his knees to obtain a papal indulgence, had driven him to the foot of a Saviour's cross, to find pardon and acceptance there—*the just shall live by faith.*

No wonder, after his experience of the preciousness of this truth, that Luther should call it "the only solid rock;"—that he should write, "This Christian article can never be handled and inculcated enough. If this doctrine fall and perish, the knowledge of every truth in religion will fall and perish with it. On the contrary, if this do but flourish, all good things will also flourish, namely, true religion, the true worship of God, the glory of God, and a right knowledge of every thing which it becomes a Christian to know."* No wonder that he should make that memorable protestation, characteristic indeed of his own impetuosity of spirit and bluntness of manner, yet worthy to be written in letters of gold, "I, Martin Luther, an unworthy preacher of the gospel of our Lord Jesus Christ, thus profess and thus believe; that this article, *that faith alone without works can justify before God*, shall never be overthrown, neither by the Emperor, nor by the Turk, nor by the Tartar, nor by the Pope, with all his cardinals, bishops, sacrificers, monks, nuns, kings, princes, powers of the world, nor yet by all the devils in hell. This article shall stand fast, whether they will or no. This is the true gospel. Jesus Christ redeemed us from our sins, and he only. This most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone take away our sins, we cannot do this with our works; and as it is impossible to embrace Christ but by faith, it is therefore equally impossible to apprehend him by works. If, then, faith must apprehend Christ, before works can follow, the conclusion is irrefragable, that faith alone apprehends him, before and without the consideration of works; and this is our justification and deliverance from sin. Then, and not till then, good works follow faith as its necessary and inseparable fruit. This is the doctrine I teach, and this the Holy Spirit and the

* Milner's Church History, Vol. IV, p. 515. Scott's Continuation of Milner, Vol. I, p. 527. Cramp's Council of Trent, 112.

church of the faithful have delivered. In this will I abide. Amen."

The Council of Trent, which commenced its first session about two months prior to the death of the great reformer,* were well aware that the Protestant doctrine of justification by faith alone, if admitted, would be fatal to the whole system of Rome. Hence, according to Father Paul, it was earnestly advised, that the fathers and divines of that body should be "assiduous and exact in their studies" concerning the doctrine of justification, "because all the errors of Martin were resolved into that point. For (said they) having undertaken from the beginning to oppugn the indulgences, he saw he could not obtain his purpose, except he destroyed the works of repentance (*expiatory penances*), in defect whereof, indulgences do succeed. And justification, by faith only, seemed to him a good means to effect this—from whence he hath denied efficacy in the sacraments, authority of priests, purgatory, sacrifice of the mass, and all other remedies for remission of sins." "Therefore, by a contrary way (said they) he that will establish the body of the Catholic doctrine (in other words he that would reinstate indulgences, penances, purgatory, the *opus operatum* of the sacraments, the authority of the priest's absolutions, the sacrifice of the mass, &c.) must overthrow the heresy of justification by faith only."

"It is the Romish doctrine of justification (says Dr. M'Ilvane, p. 22) that gives value to indulgences, need to purgatory, use to the sacrament of penance, motive to the invocation of saints, credence to the existence of the sacred treasury of supererogatory merits; that makes auricular confession tolerable, and all the vain inventions of meritorious will-worship, precious. Next come devices for the defence of these, and hence the Romish doctrine of tradition and of infallibility, and of implicit faith."†

I. The *papal doctrine of justification*, is so fully set forth in the decree of the Council of Trent, passed in the sixth session, January 13th, 1547, that in order to under-

* Luther died February 18th, 1546. The Council of Trent opened December 13th, 1545.

† Paul's History of the Council of Trent. Brent's translation. London, 1676. Lib. II, p. 173.

stand it, it will be sufficient to cite a few passages from that decree.

"The instrumental cause (of justification) is the sacrament of *baptism*, *without which no one can ever obtain justification*; the sole formal cause is the righteousness of God; not that by which he himself is righteous, but that by which he makes us righteous."

Being thus justified through the *opus operatum* of baptism, if a man sins by "mortal sin," he falls from that state of justification. Against this contingency the sacrament of penance is provided, as expressed in the following extract from the 14th chapter of the decree. "Those who by sin have fallen from the grace of justification received, may be *justified again*, when, moved by divine influence, they succeed in recovering their lost grace by sacrament of penance, through the merits of Christ. For this method of justification is that recovery of the lapsed which the holy fathers have fitly called the 'second plank after shipwreck' of lost grace."*

Of the merit of good works it is said, "Therefore eternal life is to be set before those who persevere in good works to the end, and hope in God, both as a favor mercifully promised to the children of God through Christ Jesus, and as a reward to be faithfully rendered to *their good works and merits*, according to the divine engagement." Shortly after it is added that it must be believed that the justified are *in no respect deficient*, but that they may be considered as fully satisfying the divine law, (as far as is compatible with our present condition,) by their works, which are wrought in God, and as *really deserving eternal life*, to be bestowed in due time, if they die in a state of grace." Again. "It is called our righteousness because we are justified thereby, through its indwelling in us; and at the same time it is the righteousness of God, because it is *infused* into us by God through the merits of Christ. . . . Yet far be it from a Christian man that he should trust or glory in himself, and not in the Lord, whose goodness towards all men is so great, that he wills those excellencies which are his own gifts to be also regarded as *their merits*."

* "Secundam post naufragium deperditæ gratiæ tabulam."

These extracts abundantly show that according to the creed of Rome, the righteousness by which we are justified is not the *imputed* righteousness of Christ received by faith, but a certain *inherent* or *infused* righteousness, which "if in us," to use the words of Hooker, "is our own, even as our souls are our own."* "The whole controversy," says the celebrated Romish casuist, Cardinal Bellarmine, "may be brought to this simple question, whether the *formal* cause of absolute justification be *inherent* righteousness or not. For he who proves the affirmative, does at the same time refute all opposite errors. For if the formal cause of justification is inherent righteousness, then it is not the *indwelling* righteousness of God; nor the *imputed* righteousness of Christ."†

Against those who assert "that the ungodly is justified by faith only," or "that the grace by which we are justified is only the free favor of God," or "that works are only the fruits and evidences of justification received, and not the causes of its increase," the Council of Trent pronounced its solemn curse. Two of these canons, as expressive of the doctrine as well as the spirit of Rome, deserve to be cited in full.

"Whoever shall affirm that he who has fallen after baptism cannot by the grace of God rise again; or, that if he can, it is possible for him to recover his lost righteousness *by faith only, without the sacrament of penance*, which the holy Roman and universal church, instructed by Christ the Lord, and his apostles, has to this day, possessed, kept, and taught: LET HIM BE ACCURSED."

"Whoever shall affirm that the good works of a justified man are in such sense the gifts of God, that they are not also *his worthy merits*; or that he, *being justified by his good works*, which are wrought by him, through the grace of God, and the merits of Jesus Christ, of whom he is a living member, *does not really deserve* increase of grace, eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of glory: LET HIM BE ACCURSED."

These extracts, quoted from the highest doctrinal authority in the Romish church, the decrees of the last and

* Hooker's Discourse of Justification, section 6.

† Bellarmine de Justificatione, Lib. II, cap. 2.

greatest of her general councils, it will be acknowledged by all, convey an accurate account of her belief on this article. And we regard the question between us, to be fairly stated in the words already quoted from Cardinal Bellarmine, viz.: "whether the formal cause of absolute justification be *inherent* righteousness," or whether it be "the *imputed* righteousness of Christ."

The object of the work of Bishop M'Ilvaine, the title of which we have placed at the head of this article, appears mainly to be to show the substantial identity between the doctrine of the Romish church on this subject, and the doctrine advocated by Dr. Pusey and other writers of the Oxford Tracts; and the inevitable tendency of the opinions of those writers to Rome. This work has been now some five years before the public, and the secession to the Romish church of Dr. Newman and several other writers of this school since its publication, invests with unusual interest the clear-sighted discrimination of the evangelical and learned author of this volume, in discovering the substantial Romanism that, notwithstanding their careful "reserve" lurked in the pages of these writers, and the far reaching sagacity which could foresee these tendencies, and predict these results.

The special design of Dr. M'Ilvaine, as expressed in his title page, is "the illustration of the doctrine of justification by faith," and by far the larger portion of the work is devoted to this purpose. The unity of the work however, is somewhat marred, and its bulk considerably increased (though perhaps, as a work of reference, its value is enhanced) by quotations from the Oxford writers, designed to carry out the parallelism between them and Romanists, or at least, the tendency, on their part, towards the doctrines of the Romanists on sin after baptism—mortal and venial sins—purgatory—prayers for the dead—invocation of saints—transubstantiation—miracles—auricular confession—extreme unction—tradition, etc.

Premising that there is much in the work that is valuable on these subjects, and some things which we should regard as objectionable, particularly in relation to the views of the church, of which the author is an ornament, in relation to infant baptism, and by which, in the former part of his tenth chapter, he appeared to be inconveniently hampered; we shall proceed to present, in as brief a space

as possible, an analysis of our author's arguments and evidences in proof of the substantial identity of the doctrines of Rome and of Oxford upon the subject of justification.

As a comprehensive and impressive exhibition of the Romish doctrine of justification, our author gives the following well known passages from the celebrated work of the judicious Hooker on this subject. We have preferred to go to the original Romish document, but those who have carefully read the extracts we have given from the decree of Trent, will perceive at once the accuracy of the following lucid statement of the doctrine of Rome.

"That grand question," says Hooker, "that hangeth in controversy between us and Rome is about the matter of justifying righteousness. We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and power of means, which God requireth in us for the effectual applying thereof to our soul's comfort.

"When they are required to show what the righteousness is whereby a Christian man is justified, they answer that it is a divine spiritual quality; which quality received into the soul, doth first make it to be one of them who are born of God; and secondly, endue it with power to bring forth such works as they do that are born of Him; even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures; and, secondly, enable him to perform the natural functions which are proper to his kind: that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed Grace; that it purgeth, purifieth, and washeth out, all the stains and pollutions of sins; that, by it, through the merit of Christ, we are delivered, as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion; to the end that, as the body is warm by the heat which is in the body, so the soul might be made righteous by inherent grace; which grace they make capable of increase; as the body may be more warm, so the soul more and more justified, according as grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore, the first receipt of grace, in their divinity, is

the first justification: the increase thereof the second justification.

“As grace may be increased by the merit of good works: so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful, in the one case to repair, in the other to recover, the loss which is made, the infusion of grace hath her sundry aftermeals: for the which cause, they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works; and, in them, really it taketh away original sin, and the punishment due unto it: it is applied to infidels and wicked men in the first justification, through baptism without works, yet not without faith; and it taketh away sins both actual and original together, with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, this first receipt of grace, it is applied farther by good works to the increase of former grace: which is the second justification. If they work more and more, grace doth more increase: and they are more and more justified. To such as diminish it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like: which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament (as they term it) of penance: which sacrament hath force to confer grace anew; yet in such sort, that, being so conferred, it hath not altogether so much power as at the first. For it only cleanseth out the stain or guilt of sin committed: and changeth the punishment eternal, into a temporal satisfactory punishment here, if time do serve, if not, hereafter to be endured; except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened, by pardon by term, or by plenary pardon quite removed and taken away. This is *the mystery of the Man of Sin*. This maze the Church of Rome doth cause her followers to tread, when they ask her the way to justification.

“Whether they speak of the first or second justification, they make the essence of *a divine quality inherent*, they make it righteousness which is *in us*. *If it be in us, then it is ours; as our souls are ours*, though we have them from God, and can hold them no longer than

pleaseth him; for, if he withdraw the breath of our nostrils, we fall to dust. But the righteousness, wherein we must be found, if we will be justified, is not our own. Therefore we cannot be justified by any inherent quality. The Church of Rome, in teaching justification by inherent grace, doth *pervert the truth of Christ*: and, by the hands of the apostles, we have received otherwise than she teacheth. Now, concerning the righteousness of *sanctification*, we deny it not to be inherent; we grant, that, unless we work, we have it not: only we distinguish it, as a thing different in nature from the righteousness of *justification*. By the one, we are interested in the *right of inheriting*; by the other, we are *brought to the actual possession* of eternal bliss. And so the end of both is everlasting life.”*

II. In tracing the analogy between the Papal and the Puseyite doctrine on this subject, our author proceeds to make a large number of citations from the writings of Pusey, Newman, Froude, Ward and other writers of this school. Of these quotations, our space will admit of but a few, as specimens of the whole. In allusion to the evangelical portion of the English clergy, such as Scott, Milner, Simeon, Bishop Wilson, Faber, etc., who advocate the Protestant doctrine of justification by faith alone, Dr. Pusey describes “a large portion” of the clergy of the Church of England as holding “that justification is *not the gift of God through his sacraments*, but the result of a certain frame of mind, of a going forth of themselves and resting themselves upon their Saviour; that this is the *act* whereby they think themselves to have been justified; and so as another would revert to his “*baptism* and his engrafting into Christ, and his thus being in Christ; so do *they* this act whereby they were justified.” “*They sever justification from baptism*, and make it consist in the *act* of reliance upon the merits of Christ only; sin, according to them, is forgiven, *at once*, upon each renewal of this act: and in that, they thus virtually substitute this act for baptism; a man has no more to do with his past sins, than he has with those remitted by baptism;” according to them “when men

* Hooker's Discourse of Justification, sections 5, 6. Hooker's Works—Oxford edition. 1843. pp. 503, &c.

have been once brought, in repentance to renounce their sins, and seek reconciliation through the free mercy of Christ—then their sins are done away, they are covered, they can appear no more; the hand-writing is blotted out.”*

Dr. Newman, in the same style of condemnation and caricature, calls the righteousness of Christ imputed for justification, “an unreal righteousness and a real corruption” — “bringing us into bondage to shadows.” “Away, then,” says he, “with this modern, this private, this arbitrary, this tyrannical system, which promising liberty, conspires against it; which abolishes sacraments, to introduce dead ordinances; and for the real participation of Christ, and *justification through his Spirit*, would, at the very marriage feast, feed us on shells and husks, who hunger and thirst after righteousness.”†

Who can wonder, and who will regret, that the man who could write thus contemptuously of the doctrine of justification by faith, has long since found his way into the bosom of the Romish church?

What Protestant but will concur in the words of our author, who, after citing the above and some similar contemptuous caricatures of the doctrine of the reformers and the martyrs and the apostles on this subject, expresses his own adherence to the precious truth of justification by faith alone, in the following terms:—

“Denying entirely the justice of the draft of doctrine laid to the charge of the class of divines professedly described; but perceiving just enough of truth therein to mark distinctly who compose ‘the large portion’ of clergy whom our Oxford divines have thus represented as teaching for the way of salvation, ‘another gospel’—a spurious system—‘an unreal righteousness and a real corruption,’—worse even than the system of indulgences in the Church of Rome; the author of these pages does earnestly hope that his name may be counted worthy to take part in their condemnation. If the way here called another gospel, even that of justification through the obedience and death of Christ, accounted unto us for righteousness, through the instrumental agency of a living faith, be not the only hope of the sinner, then he, for one, has no hope. He has learned of no other ‘anchor of the soul, sure and steadfast, which entereth into that within the veil.’” (Page 40.)

* Pusey’s Letter, pp. 74, 8–54.

† Newman’s Lect. on Justification, page 61.

Adopting the division suggested by the quotation from Hooker, Dr. M. proceeds to show the resemblance of Oxfordism and Romanism, in each of the three particulars mentioned by him.

"Wherein do we disagree? We disagree, 1. About the nature and essence of the medicine whereby Christ cureth our disease; 2. About the manner of applying it; 3. About the number and power of means which God requireth in us for the effectual applying thereof to our souls' comfort."

The third, fourth and fifth chapters are devoted to the first of these points; viz., "the nature and essence of the medicine whereby Christ cureth our disease."

"There be two kinds of Christian righteousness; (says Hooker) the one without us which we have by imputation; the other in us, which consisteth of faith, hope, charity, and other Christian virtues—God giveth us both the one justice and the other; the one by accepting us for righteous in Christ; the other by working Christian righteousness in us."

The scriptural distinction between the righteousness of justification and that of sanctification, thus concisely expressed, Dr. M. proceeds to confirm by the words of St. Paul (1 Cor. 1: 30), and by additional citations from Bishops Beveridge and Andrews.

"The whole of Oxford Divinity (Dr. M. then remarks) is founded upon the denial of that distinction, which we have expressed above in the words of St. Paul, and his expositors, Hooker, Bishops Andrews and Beveridge. While, on the contrary, the whole of the divinity of the Reformed Church of England, as to the way of salvation, is founded upon the belief of that distinction. The latter asserts a righteousness external and imputed, and also a righteousness internal and inwrought by the Spirit; the two inseparably connected indeed, but of very different natures and offices. The former acknowledges that only which is internal and inwrought. And this is the key to all the labyrinth of Oxfordism, precisely as it is also to all the sinuosities of Romanism." —(p. 65.)

In proof of the justice of this charge, the following citations will suffice. Mr. Newman says, in his lecture on Justification, "It is usual at the present day to lay great stress on the distinction between deliverance from guilt, and deliverance from sin; to lay down as a first principle, that these are two coincident indeed, and contemporary,

but altogether independent benefits, to call them justification and renewal, and to consider that any confusion between them argues serious and alarming ignorance of Christian truth." "This distinction," Mr. Newman says, "*is not scriptural*." "In truth, Scripture speaks of but one gift, which it sometimes calls *renewal*, sometimes *justification*, according as it views it, passing to and fro, from one to the other, so rapidly, so abruptly, as to force upon us irresistibly the inference that they are really one."*

Mr. Newman fairly states the points of difference between the "ultra Protestants," as he calls all true Protestants, and his own school, in the following terms—"One side says that the righteousness in which God accepts us is *inherent*, wrought in us by the grace flowing from Christ's atonement; the other says it is *external*, *reputed*, being Christ's own sacred and most perfect obedience on earth, viewed by a merciful God as if it were ours. And issue is joined on the following question, whether justification means in Scripture, *counting* us righteous, or *making* us righteous."†

After this unequivocal statement, we are not surprised to find the writer laboring to prove the doctrine of justification by inherent and not by imputed righteousness, and confounding or rather identifying that doctrine with sanctification, the special work of the Spirit. "Christ's cross," says this writer, "does not justify by being gazed at IN FAITH, but by being actually set up within us, and that not by our act, but by God's invisible grace. Men sit and gaze and speak of the great atonement, and think this is appropriating it. Men say that *faith is an apprehending and applying*; FAITH CANNOT REALLY APPLY IT; man cannot make the Saviour of the world his own; the cross must be brought home to us, not in word, but in power, and this is the work of the Spirit. *This is justification*."‡

According to this divinity, justification is, as with the Romanists, progressive. Being confounded with sanctification, it increases as that increases. Says Dr. Pusey, "We are *by baptism* brought into a state of salvation or

* Newman's Lectures on Justification, pp. 42, 43; also pp. 120, 129.

† Ibid. page 67.

‡ Ibid. page 200.

justification, (for the words are thus far equivalent,) a state into which we were brought of God's free mercy alone, without works; but in which having been placed, we are to 'work out our salvation with fear and trembling,' through the indwelling Spirit of 'God, working in us to will and to do of his good pleasure;' a *state admitting of degrees according to the degree of sanctification*—although the first *act* whereby we were brought into it did not; a state admitting of relapses and recoveries, but which is weakened by every relapse, injured by lesser, destroyed for the time by grievous sin; and after such sin, recovered with difficulty, in proportion to the greatness of the sin, and the degree of its wilfulness, and of the grace withstood."*

We must refer our readers to chapters four and five of Dr. M.'s work, for the copious citations given from the "chief schoolmen," Peter Lombard and Thomas Aquinas, and other eminent Romish authorities, in proof that the doctrine advocated by Pusey and Newman in the above extracts is essentially the doctrine of Rome. Sufficient evidence, however, has already been afforded to all who will compare these extracts with those already given in the present article, from the decree of the Council of Trent on the same subject.

To avoid the odium of an agreement with Rome in relation to the righteousness by which we are justified, these writers resort to a scholastic, hair-drawn "distinction, which we confess our inability to understand, between justification as being made holy or renewed, and justification, as being holiness or renewal."

"This, says Mr. Newman, is really and truly our justification, *not faith, not holiness*, not, much less, a mere imputation, but the very presence of Christ;" "not faith, not renovation, not obedience, not any thing cognizable by man, but a certain *divine* gift in which all these qualifications are included." "Scripture expressly declares that righteousness is a divine inward gift, while at the same time it teaches that it is not any mere quality of mind, whether faith or holiness." Justification is "*not renewal* or the *principle* of renewal." "The apostle goes on to say that the only true justification is the being *made*

* Pusey's Letter, pp. 54, 55.

holy or renewed ; does not this imply, from the very nature of the case, that renewal was not just the same thing as justification ?” “ If the justifying word be attended by the spiritual entrance of Christ into the soul, justification is perfectly distinct from renewal, with which Romanists identify it.”*

“ Now,” says Dr. M. after quoting this singular distinction (page 95) “ the question of the astonished reader must be, where, in the name of all scriptural and Protestant, and common-sense, divinity, is the distinction aimed at—a distinction between justification as *being made holy, or renewed*, and justification as being *holiness and renewal*? between righteousness as being *in us* and being a *quality of us* ! ”

It is evident that these hair-splitting divines have taken lessons, not only in divinity but in dialectics from their masters, the schoolmen of the twelfth and thirteenth centuries. The distinction attempted above reminds us of the noted question propounded in Martinus Scriblerus, “ whether, besides the *real* being of *actual* being, there be any other being necessary to cause a thing to be.”†

After showing that the Trentine doctrine of justification was derived from Lombard, Aquinas and other schoolmen, and that the age which produced this anti-scriptural heresy was fertile in many other Romish corruptions, Dr. M. remarks as follows, p. 131 :—

“ The question is forced upon us ;—Since the age that was distinguished by the bringing in of this doctrine of inherent righteousness for justification, was also so remarkable for the introduction of all the other chief corruptions of Romanism, such as the full doctrine of *image worship*, as now established, that of *transubstantiation*, of *purgatory*, of *indulgences*, etc. ; and since the very men who were foremost in the former, were also eminently distinguished as patrons of the latter, as Aquinas and Bonaventura, (the latter, the chief devotee of the Virgin Mary,) what are we to anticipate from the introduction of precisely the same doctrine of justification among Protestants ? Is its natural strength abated ? Call it by a Protestant, or a Romish name, set it up at Oxford, or at Trent, is it not the same ; the old righteousness of the Scribes and Pharisees, and as able as ever, to lead men to go about ‘ establishing their own righteousness, not submitting themselves to the righteousness of God ? ’ ”

* Newman's Lectures on Justification, pp. 167, 159, 154, 151, 76, 170.

† See Macaulay's article on “ The Recent Developments of Puseyism.” Edinburgh Review for October, 1844.

The history of the five years that have elapsed since the publication of Dr. M.'s works shows that these fears have been more than realized. "*Tendimus in Latium*," might justly be inscribed on the banner of the Oxford school of theology. The man whose writings were at that time the text books of the system, has already taken refuge in the arms of Rome, and many of his disciples have followed in his train. Dr. Pusey yet remains nominally a member and a minister of a Protestant church; but in reality exerting a more powerful influence in favor of Rome and her doctrines, (if he is not, as some have conjectured, a Jesuit in disguise,) than if with Mr. Newman he had openly avowed himself a Papist.

The following extract from Dr. M. (p. 132) possesses a curious interest, when taken in connection with the subsequent secession of Dr. Newman to Rome. It shows, at least, that while our author boldly predicted the tendency of the system, he wrote with charity enough towards its advocates.

"We are very far, says Dr. M., from meaning that Dr. Pusey, Mr. Newman, etc., are conscious of all this tendency (to Rome), or see all the way in which they are being led in the wilderness they have entered upon. We have no expectation that *they will ever get to the full advocacy of image-worship, purgatory, etc.* We speak of the tendency of their *system*. It has weaker minds, and more unfixed hearts, and incautious heads, and reckless hands than theirs to work on. A generation of unfledged disciples is to swarm around the Master of the Sentences, and suck honey and poison out of his flowers, choosing which they please; unfolding principles which the Master left in bud; applying principles which the Master left in abstract; marching boldly and proudly, where he feared to tread but slowly and humbly; mounting upon his shoulders, and therefore reaching higher, and seeing further into reserved mysteries, than he. *They* may reach a doctrine of Romanism from that height, which he thought not of aspiring to. They may see by his aid a need and a reason and a fitness in image-worship and purgatory, etc., which he did not dream of. What the Master would revolt at, the school may boast of. There is such a thing as *growing wiser than our teachers*. 'Transubstantiation, says Dr. Pusey, was at first connected with high and reverential feeling for our Lord, and no one could have anticipated beforehand that this one error would have had effects so tremendous.' True—and this error of justification may be connected with reverential feeling of no little depth, and yet who knows what desolating consequences may issue therefrom? 'Let us fear!'"

The second and third points of difference with Rome, as stated by Hooker, viz., "*the manner of applying the*

medicine whereby Christ cureth our disease," and "the number and power of the means which God requireth in us for the effectual applying thereof to our souls' comfort," are discussed in the sixth and seventh chapters, and an equally striking agreement is proved to exist between the doctrine of Rome and of Oxford upon the nature and office of justifying faith—before baptism, in baptism, and after baptism—showing that the doctrine of baptismal justification, and of the *opus operatum* of that ordinance, is identical in both systems, and that both alike are equally foreign from the doctrines of the New Testament.

It is a well known doctrine of the Romish church, and expressed in the decrees of Trent, that baptism is "the only instrumental cause" of justification, and therefore absolutely necessary to salvation.* Such is openly acknowledged to be the doctrine of the Oxford divines; and "justification in baptism, and only there, is the sole subject of a whole volume of Oxford tracts called '*Scriptural Views of Holy Baptism*,'" (page 213).

Thus do this new school of divines, like their masters of Rome, unhesitatingly consign to eternal damnation all who, in their estimation, have not duly received the sacrament of baptism. The efficacy of that sacrament depends upon the regular spiritual pedigree of the administrator in the episcopal line of "*apostolical succession*;"† and none are therefore duly baptized, unless

* "Instrumentalis causa—sacramentum baptismi, sine quo nulli unquam justificatione contigit." Council of Trent, Session VI.

† "These writers," says that able critic, T. Babington Macaulay, "maintain in its fullest integrity and extent the doctrine of APOSTOLICAL SUCCESSION . . . that ministers, not episcopally ordained, have no right to preach the gospel, and cannot efficaciously administer the sacraments, *let them be as holy as they may*; that all who are so ordained may do both, *let them be as unholy as they will*; that Philip Doddridge and Robert Hall were no true Christian ministers, but that Jonathan Swift and Lawrence Sterne were! . . . Whether we consider the palpable absurdity of this doctrine, its utter destitution of historic evidence, or the outrage it implies on all Christian charity, it is equally revolting. The arguments against it are infinite; the evidence for it, absolutely nothing

"The theory is that each bishop, from the apostolic times, has received in his consecration a mysterious 'gift,' and also transmits to every priest, in his ordination, a mysterious 'gift,' indicated in the respective offices by the awful words 'Receive the Holy Ghost;' that, on this the right of priests to assume their functions and the preternatural grace of the sacraments administered by them depends; that bishops, once consecrated, instantly become a sort of Leyden jar of spiritual electricity, and are invested with the remarkable property of transmitting the 'gift' to others; that this has been the case from the primitive age till now; that this high gift has been incorruptibly transmitted *through the hands of impure, profligate, heretical ecclesiastics*, as ignorant and flagitious as any of

by an episcopally ordained minister. They may have possessed the almost seraphic piety of a Doddridge, or a Payson; they may have sacrificed their lives in the god-like work of pointing the heathen to Christ, like an Eliot or a Brainerd, a Newell or a Judson;—yet they were not duly baptized, they could not, therefore, possibly be justified, and as a necessary consequence of these principles, they are now suffering in the fires of hell. This, stripped of all disguise, is the doctrine of that apostate church which openly declares that “out of her there is no salvation,”* and this is just as truly the doctrine of the Oxford divines.

III. The ninth, tenth and eleventh chapters of Dr. M.'s work, extending through nearly two hundred pages, are occupied with a full and somewhat tedious comparison of the views above exhibited with the Protestant doctrine as explained in the articles, homilies, and standard writers of the Church of England. We shall not here follow our author through this extended field of investigation, though we have no hesitation,—after a patient and attentive perusal of his quotations from Hooker, Usher, Hall, Beveridge and others,—in saying that we think he has successfully proved, that the doctrines of the articles and homilies, and of these enlightened and holy men, are as far removed from the doctrines of Newman and Pusey as light from darkness—as the doctrines of Popery from those of Christ and his apostles;—“the faith once delivered unto the saints.”

Notwithstanding, however, our admiration of the general soundness of our author's views upon justification, and our entire sympathy with him in his expressions of abhorrence for the anti-Christian doctrines of Rome and

their lay contemporaries; that, in fact, these ‘gifts’ are perfectly irrespective of the moral character and qualifications both of bishop and priest, and reside, in equal integrity, in a Bonner or a Cranmer—a parson Adams, or a parson Trulliber.

“We *feel* that if there were nothing else to say, there is no proposition in mathematics more certain, than that a dogma which consigns the Lutheran, the Scottish, and indeed the whole reformed non-Episcopal clergy to contempt, (Mr. M. might have added—‘and to damnation,’) *however holy*; and which necessarily authenticates the claims of every Episcopal priest, *however unholy*—must be utterly alien from the spirit of the institute of the New Testament.” Ed. Review, for April, 1843.

* “Extra quam nemo salvus esse potest.” Creed of Pope Pius, to which every Roman Catholic priest subscribes, as a condition of his ordination.

of Oxford, we have been pained to see that he has, perhaps unconsciously, fallen into that error, almost universal with Episcopal writers, of speaking of "our church" as though it were the whole Christian world, and of treating with studied neglect, all that has been written on the subject by divines not of his own communion. It is true that his general design of comparing the writings of the Oxford school with the standard authorities of the Episcopal church, required him to refer principally to Episcopal authors; yet we should hardly have imagined that a writer whose views upon justification bear so close a resemblance to those of John Owen and Jonathan Edwards, should be ignorant of the very existence of the masterly expositions of this subject by those theological giants; or, if not ignorant of their existence, that in a work like the present, in which so copious quotations are given from such a multitude of authors, that he should have neglected to give them even a passing allusion.

Much as we reverence the names and admire the writings of Beveridge, of Hooker, of Hall, and other Episcopal writers, who are here so freely quoted; yet these writers are not all the world, nor are they to be regarded as the only writers, or even the most able and complete of all who have ever written upon the subject under consideration. The treatise of John Owen, or the single sermon of President Edwards upon "Justification by Faith alone," is, either of them, in point of sound scriptural theology, masterly argument, and rich, learned, and copious illustration, inferior to no one of the multitude of Episcopal productions on this subject, referred to by Dr. M.

We regard, also, as a serious defect in the work of Dr. M., the undue reverence for human authority, which is every where visible in these constant appeals to the "standards of the Anglican church." In confuting an anti-scriptural error, we deem a simple testimony from an inspired apostle as possessed of far greater weight than a thousand testimonies from Beveridge or Hall or any of the Anglican fathers, or even from Augustine or Cyprian, Tertullian or Ignatius. We ask not—what say the fathers?—but, what saith the Scripture?

In closing, therefore, the present article, by a concise statement of the primitive doctrine of justification, in dis-

inction from Romanism or Oxfordism, we shall take leave of the multitudinous Episcopal quotations of our author, and confine ourselves to a simple statement of the truth, as it was taught by the inspired apostles, and believed in primitive times.

If we are asked—what is justification?—we reply—It is a judicial and gracious act of God the Father, by which, for the sake of the perfect righteousness of the Lord Jesus Christ, which is imputed to the sinner upon his believing, he is acquitted from guilt and absolved from punishment, and in virtue of Christ's obedience unto death, is looked upon as righteous, and entitled to everlasting life and blessedness.

Justification is not baptism, or *by* baptism, (as the Oxford writers maintain,) for this is simply an external ordinance, by which the true believer, who alone is the proper subject thereof, publicly acknowledges his allegiance to Christ as his Lord and Master. So far from justification being by baptism, no one has a scriptural right to that ordinance till he already believes, and therefore is already justified. "If thou believest with all thine heart, thou mayest."*

Justification is not sanctification, though it is invariably accompanied by the gift of the Spirit who sanctifies. The former is, properly speaking, the office-work of the Father, the latter, of the Spirit. The one is *external*, and performed *for* us; the other is *internal*, and performed *within* us. The one is freedom from condemnation, the other is freedom from sin. The one is in virtue of a righteousness *imputed*—the perfect righteousness of the Son of God; the very essence of the other is a righteousness *inherent*, and which though wrought in the soul by the Holy Spirit, is "*in* us, and therefore ours, as our souls are ours."

Sanctification is progressive, but justification is instantaneous upon believing; and the connection of both is beautifully recognized in the words of the apostle Paul—"There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."†

The source of justification is the free grace of God—

* Acts VIII, 37.

† Rom. VIII, 1.

"Being justified freely by his grace."* The *formal* or *meritorious cause* of justification is the perfect righteousness of Christ—"them that have obtained like precious faith, through the righteousness of our God and Saviour, (*ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος*) Jesus Christ."† The *instrumental cause*, or the recipient of the blessing is faith—"being justified by faith."‡

A shipwrecked mariner, clinging to a fragment of a wreck, just ready to sink in the yawning waves, is descried by persons on shore. They provide a life boat, and send it to his rescue. He gets into it and is saved. Now his deliverance may be ascribed to its source—the kindness of those who provided the means of rescue; or to its *formal cause*—the life boat; or to its *instrumental cause*—his act of getting into the boat. Another has fallen overboard; a rope is thrown him, he seizes it, and is saved—saved by the pity or favor of the spectators—saved by the rope—or saved by laying hold of the rope. The analogy may not, in all respects, be perfect, but it is sufficient for our purposes of illustration.

Thus the sinner is "justified freely by grace, the *source* of the blessing;" or he is justified, "through the righteousness of our God and Saviour, the *formal cause* thereof; or he is justified "by faith," the *hand which reaches out* and receives it. And yet is there no inconsistency, but a perfect harmony and agreement between these various scriptural forms of expression.

Justifying faith is not, as the Oxford writers seem to allege, but another name for obedience.§ So far is this from being true, that though faith may, in one sense, be regarded as a work, being an act of the believer himself,|| yet it does not justify, *as a work*. If it did, how could it be so emphatically distinguished from works?"¶ The fact is that faith is God's appointed means of applying Christ's righteousness to the soul, and it justifies us, as *putting on* a coat keeps us warm, or *eating* food satisfies our hunger. Strictly speaking, it is the garment itself, and not

* Rom. III, 24.

† 2 Pet. I, 1.

‡ Rom. V, 1.

§ Says Mr. Newman, (Lect. on Just. p. 346,) "It (faith) justifies, as including all other graces and works, in and under it."

|| John VI, 28, 29, "What shall we do that we might work the works of God?"—"This is the work of God, that ye believe on him whom he hath sent."

¶ Rom. III, 26, 27, 28—chap. IX, 31, 32—chap. XI, 6.

the mere act of putting it on, that warms us; so it is the *food itself*, and not the mere act of eating, that satisfies our hunger. Thus is it that, if Christ be the "bread of heaven," faith is the eating of that bread, and if the righteousness of Christ be a robe, faith is the putting it on; and thus do we perceive how it is that though faith be not the formal or meritorious cause of our justification, yet it is as necessary to salvation as though it were; and that notwithstanding the important part it performs in our justification, and its absolute necessity thereto,—still we are "justified freely by his grace, through the redemption that is in Christ Jesus." "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (χωρίς ἔργων νόμου).*

The whole question in dispute between Protestantism and Romanism, or Oxfordism, amounts, in fine, to this—Are we justified in the sight of God by our own righteousness *inherent*, or by Christ's righteousness *imputed*? The Puseyite, notwithstanding the unmeaning verbiage, and hair-splitting distinctions by which he seeks to shroud his doctrine in mysterious "reserve," does in fact contend for the doctrine so pointedly rebuked by the apostle Paul, that "righteousness comes by the law;" and we know not better how to bring this article to a close, than by quoting the burning words of Luther, in his Commentary on the Epistle to the Galatians, intended to rebuke the same fundamental error as exhibited in the creed of apostate Rome, "*If righteousness come by the law, then Christ is dead in vain*,"† then, says Luther, take away Christ and all his benefits, for he is utterly unprofitable. But why was he born? Why was he crucified? Why did he suffer? Why was he made my High Priest, loving me and giving himself an inestimable sacrifice for me? In vain, no doubt, and to no purpose at all, if righteousness come by no other means than the Papists teach: for without grace and without Christ, I find no righteousness in myself or in the law. Is this horrible blasphemy," proceeds Luther, with his characteristic ardor, "Is this horrible blasphemy to be suffered or dissembled, that the

* Rom. III, 28.

† Galatians II, 21.

divine Majesty, not sparing his own dear Son, but delivering HIM up to death for us all, should not do all these things seriously and in good earnest, but as it were, in sport? Before I would admit this blasphemy, I would not only that the holiness of all the Papists and merit-mongers, but also of all the saints and holy angels, should be thrown into the bottom of hell, and condemned with the devil.

"Mine eyes shall behold nothing else but this inestimable price, my Lord and Saviour, Christ. He ought to be such a treasure unto me, that all other things should be but dung in comparison of him. For, what are all things which are in heaven and earth, in comparison of the Son of God, Christ Jesus, my Lord and Saviour, 'who loved me and gave himself for me?' "*"

ARTICLE II.

EXAMINATION OF ROM. 4: 9-18.†

OF the few passages in the New Testament from which it is supposed the right of infants to baptism and church membership may be inferred, none, perhaps, is more frequently adduced than Rom. 4: 9-18. Dr. Chalmers, after giving a general exposition of verses 9-15, observes, "The first lesson we shall endeavor to draw from this passage is, that it seems to contain in it the main strength of the scriptural argument for infant baptism." This argument, as usually stated, is briefly this,—As circumcision was to Abraham, so it was to his descendants, and so is baptism to Christians, a seal of the righteousness of faith; and as Jewish infants were circumcised, those born of Christian parents should be baptized. In this argu-

* Luther on Galatians, p. 137. Middleton's edition. London, 1838.

† The present article is a single chapter from a work now in manuscript, but which may shortly be issued from the press. The author is an esteemed pastor in the State of Ohio.—ED.

ment several things essential to its validity are taken for granted, which will appear upon examination to be opposed to facts.

It is assumed that circumcision was to the posterity of Abraham, no less than to himself, a seal of the righteousness of faith. The groundlessness of this position will readily become apparent. Circumcision was a "token" or indication that its subjects were interested in the covenant blessings promised to the Jewish nation as such. It was, indeed, an indispensable condition of enjoying those blessings, Gen. 17: 14. But that it was ever considered as being, in the case of all who received it, a seal or attestation of the acceptance of their faith as a justifying righteousness, is certainly an unwarrantable assumption. Connection with the Jewish people was in all cases regarded as a sufficient reason for its application. With Abraham it was otherwise. He had exercised faith in the divine promises, his faith had been accepted, and in attestation of that acceptance he received in behalf of himself, his household, and his posterity, a rite by which they were to be designated as a community enjoying the special favor of God. The peculiarity of his case is obvious. It is, indeed, directly stated in the remark, "He *received* the sign of circumcision," i. e. he did not submit to it as an institution already in existence; he received it directly from the hand of God for the purpose of transmitting it to his posterity. It is worthy of notice that circumcision, in the sense in which it is here called "a seal," was received but once, and that by Abraham in its original institution. He received it, moreover, as "a seal of the righteousness of a faith which he had, yet being uncircumcised." The apostle thus not only confines his description to Abraham, but directly contrasts his case with that of his posterity. Comp. vs. 10, 11.

It is also assumed that baptism is a seal of the righteousness of faith, or an attestation on the part of God that the subject possesses a faith that is counted to him for righteousness. A sufficient refutation of this assumption is contained in the fact that no such use is ever in the New Testament ascribed to any external rite. Baptism is chiefly a profession on the part of its subjects of an interest in the gospel. No argument could, therefore, be deduced from the circumstance that circumcision is called

a seal in verse 11, even were the language applicable to Abraham's posterity in general, no less than to himself.

Another position assumed in the argument under consideration is, that circumcision and baptism, on the supposition that they may be regarded as in some respects seals of the same thing, were designed to be applied in all cases to subjects of the same character. Now should we acknowledge the premise in this reasoning to be correct, the conclusion would by no means naturally follow. Were we to admit that circumcision was to the Jewish infant, while as yet he was alike unable to appreciate the blessing of justification, and incapable of faith, a seal or attestation of his justification by faith, it would be evident that it was not on this account that the rite was administered in infancy, but for very different reasons; we should naturally infer that notwithstanding the manifest incongruity involved in the case, there were other things pertaining to the Jewish dispensation which rendered such a custom proper. And our only appropriate inquiry would be, Do those *other* reasons exist with respect to Christian baptism? In other words, in seeking an answer to the question, Who are to be regarded as the proper subjects of each institution?—we should naturally look at its general object, the place it was designed to occupy in the divine economy, and the distinctive nature of the dispensation with which it originated. And prosecuting the inquiry on these grounds, we should legitimately be led to this conclusion,—As the Jewish economy had respect to the natural descendants of Israel as such, and was designed to keep them a distinct people, circumcision, the appointed badge of nationality, would, as might be expected, be applied, irrespectively of age or circumstances, to all the members of the nation. But as the kingdom of Christ is mainly spiritual in its nature and design, acknowledging as its subjects those of whatever nation, and those only, who become regenerated, the rite of recognition would naturally be restricted to such. It would be singular reasoning, truly, to infer that because circumcision was administered to all who actually became members of the Jewish commonwealth, *therefore* baptism, the rite of public recognition in the kingdom of Christ, should be administered to those who are *not* entitled to membership.

The several positions assumed in the argument stated above are thus shown to be equally untenable and fallacious. The argument utterly fails, if placed on the issue of either; and yet they are all essential to its validity. Not one of them can be sustained; and yet not one can be omitted without rendering the others useless, and leaving no ground for the argument.

But it was not our design in calling attention to this passage, to prove that it is silent with respect to the baptism of infants. It is especially deserving of examination, as containing a direct and decisive *refutation* of the principles of pædobaptism.

The apostle, having stated in chap. 1, the grand theme of his epistle, to wit, that the gospel is "the power of God to salvation to every one that believeth, to the Jew first, and also to the Greek," in chapters 2 and 3, establishes the position that the only circumcision known among Christians is spiritual. He admits that circumcision as practised by the Jews was not without its advantages. It answered the end for which it was instituted. It secured the enjoyment of blessings by which the descendants of Israel were distinguished from other nations, particularly those resulting from their being favored with the oracles of God. Chap. 3: 1-3. We call attention to this fact, to show that the apostle is speaking of circumcision as it was anciently really available; not of its external observance merely, in distinction from its efficacy or uses. He maintains that, whatever its benefits under the former dispensation, it is, as far as the distinguishing blessing of the gospel, justification before God, is concerned, of no avail. On the principles of the gospel, "circumcision that is outward in the flesh" is a nullity. The only circumcision recognized is "that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Chap. 2: 25-28.

In chap. 3: 22-30, the apostle, in pursuance of his general purpose, remarks, that "the righteousness of God which is by faith of Jesus Christ is unto all and upon all them that believe; for there is no difference;" that "there is one God who justifies the circumcision and the uncircumcision alike by faith." He then, in chap. 4, appeals in confirmation of his position to the case of Abraham. And he shows not only that the ground on which he was

accepted was independent of the law of circumcision, but that he sustains no relation to the Christian church, which can be identified with that law. He was not justified by works; but it is said, "He believed God, and it was counted to him for righteousness," vs. 1-3. After quoting a passage from the thirty-second Psalm, in which the blessing of gratuitous justification is brought to view, the apostle inquires, "Cometh this blessedness, then, on the circumcision only, or upon the uncircumcision also?—for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision." It thus appears that he was justified not only by faith, but altogether independently of circumcision. He even received the sign of circumcision, as Dr. Barnes observes, "*in consequence* of his being justified by faith;" as an attestation of the fact that he had been previously accepted; "a seal of the righteousness of the faith which he had while living in the state of uncircumcision."

But what is to be inferred from these facts? What was the design of God in observing this order of antecedence and sequence? Why was Abraham justified while in uncircumcision? and why did circumcision itself become a proof of this fact? Mark the answer of the apostle,— "that he might be the *father* of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and that he might be the *father* of the circumcision, i. e. of the Jews (comp. chap. 2: 30) to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had yet being uncircumcised," who are related to him, not on the ground that they have been circumcised, and are connected with his natural descendants, but because they resemble him in the possession of a faith which has no connection with circumcision. The apostle thus shows that in the kingdom of Christ, Abraham sustains precisely the same relation to Jews and Gentiles. Simple faith is sufficient to authorize the Gentiles to claim him as their father. And the only relation recognized by the gospel, which even his natural descendants sustain to him, results from the same cause; and this is independent of the institution of circumcision, for the obvious reason that

that institution had not been introduced, when the ground of this relationship was established.

In confirmation of this position, the apostle in vs. 13-18 appeals to the *promise* by which Abraham was formally constituted the father of the faithful (comp. vs. 16, 17), and shows that this had no connection with the law enjoining circumcision. "For it was not through the law that the promise was to Abraham, or to his seed, that he should be heir of the world," or that "in him all the families of the earth should be blessed," (comp. ver. 17,) "but through the righteousness of faith." By the law to which allusion is here had, and which is contrasted with the gratuitous promise which Abraham received respecting his spiritual seed, is probably meant the ritual and other observances enjoined on him and his posterity. Circumcision, in the time of the apostle, was usually spoken of as belonging to the law of Moses—see Acts 15: 1-5; Gal. 5: 2-6; and the law was represented as in this particular extending back in its requirements to the time of Abraham, John 7: 22, 23. Hence it is entirely natural for the apostle, in speaking of Abraham in respect to his circumcision, to represent him as interested in the law, and to place in contrast with the claim to the divine favor which he might be supposed to have acquired by obedience to its requisitions, his righteousness by faith. The promise was not through the law, inasmuch as it had been given to Abraham, and the relation between him and his spiritual seed which it contemplated, accordingly established (comp. vs. 10-12) before the law in any of its observances was introduced. "The covenant," says Dr. Barnes, commenting on ver. 13, "was made *before* the law of circumcision was given, and long before the law of Moses (comp. Gal. 3: 16-18), and was independent of both."

"For if they who are of the law be heirs, faith is made void, and the promise rendered of no effect," ver. 14. The law made the enjoyment of its promised blessings conditional. It prescribed, for example, that "the uncircumcised man-child should be cut off from his people," Gen. 17: 14. Now if compliance with certain conditions of the law are necessary for inheriting the promise, then faith is clearly insufficient, and consequently "void;" and the promise is ineffectual for the obvious reason that the

enjoyment of its blessings depends not on itself, but on the observances of the law. "For the law worketh wrath." It shuts out from favor those who do not comply with its requisitions, see Gen. 17 : 14. "Therefore it is of faith," and not on conditions prescribed by the law, "that it might be by grace, to the end the promise might be sure to all the seed," the seed to whom the promise relates, "not to that only which is of the law, but to that also which is of the faith of Abraham;"—not to that portion of the seed merely who belong to the number of his natural descendants to whom the law was given, but to those also whose only relation to him is that acquired by faith. It thus appears that simple faith is, under the gospel, the all sufficient requisite of relationship to Abraham, "who in the sight" or estimation "of God is the father of us all; as it is written, 'A father of many nations have I constituted thee.'"

From the foregoing examination it seems to us obvious that the passage is in several distinct points of light, a decisive refutation of the principles of pædobaptism.

1. It establishes the fact that all relationship to Abraham recognized by the gospel is independent of the law or covenant of circumcision. Pædobaptism assumes that relationship to Abraham in the Christian church implies an interest in the covenant of circumcision recorded Gen. 17, and that its requisitions are consequently binding on all who hold such relationship. With this assumption the argument of the apostle is directly at variance. He shows that Abraham was constituted "the father" of all who are related to him under the gospel, whether Jews or Gentiles, while yet uncircumcised, before the law or covenant of circumcision was given; and therefore independently of its provisions and requirements. Their relationship, their privileges, their state in every respect, would have been the same, had it never existed; except as we regard it as a means of keeping the descendants of Israel a distinct people until the coming of the Messiah. From this conclusion, if the argument of the apostle be duly considered, we see no possibility of escaping. If, therefore, the covenant of circumcision is of force among the members of the Christian church, it must be so for some other reason than that they are the seed of Abraham, and

entitled to the blessings which such a connection involves.

2. The correctness of this conclusion will be further obvious, if we consider the *object* of the apostle's argument, viz., to show that circumcision on the part of Christians is *unnecessary*. He is endeavoring to refute the position of the Judaizing Christians, that "it was needful to circumcise" all who were converted to Christianity. See Acts 15: 1, 5, 24. Gal. 2: 14-16; 5: 2, 3. And he evidently designs to show, as in Gal. 2: 14-16; 5: 1-6; 6: 12-15. Phil. 3: 2-7, etc., that circumcision is unnecessary in such a sense that it is not obligatory. He maintains that there is no difference, on gospel grounds, between the circumcised and the uncircumcised. Chap. 2: 25-28; 3: 30. The only circumcision required, or even recognized, is "that of the heart," or "made without hands," vs. 28, 29. Comp. Col. 2: 11. Phil. 3: 3. The points in which Abraham is the exemplar of Christians are independent of circumcision. Chap. 4: 12. He is "the father of all who believe, though they be not circumcised." The apostle would not certainly have said, "though they live in disobedience to God." His language can be explained only on the ground that he intends to show that circumcision need not be observed. We ask the reader to mark the nature of his argument. The relation which Christians sustain to Abraham, no less than the blessings involved therein, is independent of the law of circumcision; therefore that law is not a matter with which they are concerned, they need not be circumcised. Now if this argument be valid, it will apply to any rite supposed to have come in the room of circumcision, or which is administered on the same ground. If it be sufficient to show that circumcision need not be observed, it is equally conclusive against any other practice which rests on the same authority; and if infant baptism, as is contended, has taken the place of infant circumcision, we have the reasoning of the apostle directly to the point that it is *not required*. It is self-evident, if the original rite be not required for the reasons assigned, the same is true of the substitute. The stream cannot rise above its fountain. And we must either assume that the apostle reasons inconclusively, or we must admit that the law or

covenant of circumcision is in no respect obligatory on Christians.

3. The passage further shows that the covenant of circumcision cannot, from its very *nature*, be of force under the gospel. From Gen. 17, we learn that Jehovah, after repeating the gracious promise which he had previously made to Abraham as an individual, and in which his spiritual seed are interested, proceeds to establish between him and his natural descendants, or "his seed after him in their generations," on the one hand, and himself on the other, a covenant which is called in the New Testament, "the covenant of circumcision." Acts 7: 8. A distinguishing feature of this covenant was that it was *conditional*. "The uncircumcised man-child shall be cut off from his people; he hath broken my covenant." Gen. 17: 14. Now we appeal to the candid reader if it is not the express design of the apostle to show that this covenant, such as it really is, is neither in its letter, nor in its spirit, applicable to those who are the spiritual seed of Abraham. Is it not placed in direct contrast with the promise on which their relation to him is predicated, and which, except as far as it becomes available on the exercise of faith, is without conditions? The promise with all its blessings, is to them no less than to him, solely "through the righteousness of faith," ver. 13. If, then, the covenant itself is not of force, certainly its requisitions as such cannot be binding. And the rite of circumcision, if obligatory on Christians, either as originally given, or in the form of a substitute, must be so for some other reason than any contained in the covenant recorded Gen. 17.

4. The passage establishes the fact that the gospel recognizes no relation, either to Abraham, or the Christian church, that is not acquired by faith. Under the former dispensation, the entire Jewish nation sustained a covenant relation to God, by virtue of which they were entitled to certain peculiar privileges. To this fact particular allusion is made in chapter 3: 1, 2. The Jews, as those who had been circumcised in accordance with the appointment of God, enjoyed advantages which did not pertain to other nations. The promises of God to them as a people were fulfilled without regard to the fact that many of them were destitute of true faith, vs. 3, 4. Comp. chap.

11: 28, 29. All such distinctions and privileges, however, the apostle teaches, are of no avail as affording any claim to the peculiar blessings of the gospel involved in justification before God, chap. 2: 17-23. All relation involving the special favor of God, implied in the term "Jew," as used in verses 28, 29, depends not on "outward" and natural connections or circumstances, but on "inward" and personal qualities, vs. 28, 29. Every man is treated according to his individual deserts, vs. 6, 9, 10, 11. As "all have sinned," chap. 3: 23, so "the righteousness which is by faith of Jesus Christ is unto all and upon all them that believe," vs. 22-26. Abraham is the father, not of those who are connected with him merely by natural descent, but of those who "walk in the steps of his faith," ver. 12. The promise of gospel blessings becomes available, not on principles embraced in the law including the rite of circumcision, but simply on the exercise of faith, vs. 13-16. Righteousness is imputed to us only on condition that we individually "believe on him who raised up Jesus our Lord from the dead," ver. 24.

The conditions on which special privileges were enjoyed under the former dispensation are thus directly contrasted with those required by the gospel. In the one case, those related to Abraham by natural generation, among whom infants were necessarily included, were regarded as the people of God, and were interested in the covenant which he had made with them as a nation. In the other, an entirely different principle of relationship is applied; a principle which is not only independent of, but incompatible with the acquiring of relationship by natural generation. Those only who become the children of Abraham *by faith* are counted for the seed.

Is it said that the apostle is speaking of those only who are justified by the gospel, and consequently of such as are capable of believing? We admit it; and add, that he represents these, and these only, as being "the seed" to whom the promise pertains. They are the children of Abraham, *because* they are believers and thus walk in his steps. A relationship to him cannot exist on the part of any individual before it is acquired, and it is acquired only by faith. On this principle the promise of spiritual

blessings involving justification, (comp. vs. 11, 13, 14, 22-25) becomes "*sure to all the seed*" from among both Jews and Gentiles, ver. 16. If, therefore, the infant offspring of Christians are the seed of Abraham, they will surely be justified and saved, nay, they have of necessity already become like Abraham in the exercise of faith in God. The gospel knows of no relation to him on the part of any, whether infants or adults, who are not the subjects of faith. It regards nothing as a title to its distinguishing privileges, but a spirit of confiding obedience.

The argument of the apostle as thus exhibited furnishes a refutation of pædobaptism that is eminently conclusive and practical. Is it assumed that Christians, by being the spiritual seed of Abraham, are interested in the covenant of circumcision, and entitled to what is regarded as its sealing rite?—and that the same is true of all who are connected with them by natural generation? It is not necessary to urge in reply, that the requisitions of that covenant are not, and cannot be, by Christians, in many particulars, reduced to practice; that they extended to none but the males of the nation, and of these, to all bought with money, or born in the house, whether servants or children; that circumcision was required on the eighth day, and was observed as a badge of nationality. On facts of this kind, however conclusive they may be, it is not necessary to insist. We have, what is far better, the explicit and authoritative decision of the apostle upon the point. He has called attention to the subject expressly for the purpose of showing that there is no ground for the assumption. He has shown that the covenant of circumcision, both from its nature, and the time and circumstances of its introduction, cannot be of force in the Christian church, and that consequently its requisitions are not obligatory; in fine, that all relation to Abraham, and all claim to the special favor of God, under the gospel, are acquired on different principles from those that applied in the observance of the Jewish institutions; are the result, not of natural generation or external circumstances, but solely of personal and spiritual qualifications.

We thus find the apostle not merely withholding the expression of any sentiment that could fairly be adduced

in favor of admitting infants to baptism and church membership, but actually engaged in directly opposing the ground on which the practice is defended, and establishing principles which *positively exclude* it from all place in the kingdom of Christ.

T.

ARTICLE III.

THOLUCK ON THE MESSIANIC PSALMS.

TRANSLATED FROM THE GERMAN.

BY THE EDITOR.

[We are not prepared to endorse, in all respects, the views of Prof. Tholuck, in respect to the principle of the interpretation of the Messianic Psalms. We have translated the following article, because it contains some general contributions to a sound exegesis, and because it will interest the theological student to know the opinions of so eminent a man. One of his chief errors seems to us to be the latitude which he allows to the scheme of a double sense, and the indefinite manner in which he leaves his views on this point to be applied incautiously by the inexperienced and the unlearned. We question, also, whether he does not encourage a broader use of the typical interpretation than the nature of the case or a sober and accurate application of hermeneutical rules will permit. While we freely acknowledge that there are many types in the Old Testament, and many events of a typical character, we have serious objections to an unwarrantable extension of such an interpretation. It is calculated only to introduce into the exegesis of God's word the errors of a luxuriant fancy, and to make every thing mystical and uncertain. See Ernesti, Part I, chap. 1, § 26. Stuart's Hints on Prophecy, pp. 33—38. Tr.]

THE prophets of the Old Testament have foretold a period when the spirit of grace and supplication shall be poured upon Israel. Then the people shall be governed by just laws, and inherit the earth forever. The constraints of the former covenant shall be taken

away, and the law shall be written in their hearts. All the people of the earth shall join themselves to Zion, and call upon the name of the Lord, and serve him with one consent. David, the servant of God, shall then be restored, in the person of a descendant from his root, and, like the good shepherd, shall feed the people of God. Peace shall reign over the earth; nothing shall hurt or destroy, but every being shall subserve the interests of man. A late interpreter has remarked,—it would be inexplicable if a subject so important to the Jewish creed as the prophecy of the Messiah were not in the Psalms. Indeed, the Psalms being lyrical compositions, and expressing the feelings which the faith of the people, as taught by the law and the prophets, was adapted to awaken, it would be strange if the Messiah in whom the prophets believed had not been spoken of in them. This would be still more strange in the case of David, since we know from the last Psalm composed by him which has been preserved (2 Sam. 23), that visions of the future Messiah animated his hopes, and pervaded his poetry. We quote his words, because they are important to a critical explanation of the Messianic prophecies of the Psalms.

1. "David, the son of Jesse, said,
The man who was raised on high said,
The anointed of the God of Jacob,
He who was the sweet Psalmist of Israel ;—
2. The Spirit of the Lord spake by me ;
His word is on my tongue.
3. The Rock of Israel spake to me :—
' A ruler over men in righteousness,
A ruler in the fear of God,—
4. As in the morning light the sun ariseth,
On a morning without clouds,
Through the clear shining and the rain the earth sends
forth its fruits.
5. Is not my house thus before God ?
Hath he not made with me an everlasting covenant—
Defined in all things and made sure ;
All my salvation and all my desire, does he not cause
it to spring forth ?
6. But the ungodly,—how are they like thorns cast away,
Which are not gathered with the hands !

7. He that touches them fills his hand with iron and sharpened wood ;
They are burned on the spot with fire.' '*

From these words, we learn that David was conscious of divine inspiration ; and particularly when he spoke of the Messiah. Our Lord affirms that this was the case (Mat. 22 : 43) in regard to the 110th Psalm. Moreover, the writers of the psalms generally knew themselves to be under divine influence (Ps. 49 : 5, 12 : 6). We learn also that the announcement contained in 2 Sam. 7 : 12-16, was further unfolded to David, when the impulse of divine inspiration was upon him.† At first, it was the thought of the perpetuity of the regal office in his family, that filled him with gratitude and surprise. "Who am I," said he, with affecting humility, "that thou hast brought me hitherto ? And this was yet a small thing in thy sight, O Lord God ; but thou hast spoken also of thy servant's house for a great while to come—such is the condition of

* Luther's translation of verse 3 is erroneous ; also the Vulgate, the Syriac, and still more, the LXX. The Targum introduces the Messiah, but less naturally. We agree substantially with Tremellius, de Wette, Fr. von Meyer. Compare also the English version. Ewald (*Die prakt. Bücher des A. B., I. S. 100*) renders it—"If one rules over men in justice and in the fear of God, it is as when the morning is clear," etc. This destroys the possibility of referring the passage to the Messiah. But verse 5 shows that such a translation is inadmissible.

† We subjoin the following remarks of Prof. Tholuck, appended to his observations on the twenty-second Psalm,—which contain a fuller expression of his views of the divine inspiration of the sacred writer.

This Psalm (the twenty second) is a truly wonderful composition. It is characterized by expressions of deepest suffering, coupled with such a triumphant prediction of events consequent upon the suffering, as David could never have uttered, had he not been raised above himself. But here, as in other psalms, the Spirit of God elevated the writer to a sublime consciousness, by virtue of which he spoke that which was applicable to himself only in a subordinate sense, and which met a complete fulfilment only in his great successor. He heard the waves of death roaring around him ; and from the midst of its agonies, he might cherish the hope that the deliverance which he experienced would serve as a consolation to the pious in Israel. But how far his expressions surpass that which his circumstances could have enabled him to utter. A higher Spirit must have come over him, under whose influence he expressed that which was beyond the circle of human view. The descriptions and the hopes set forth had a subordinate truth in respect to his own condition ; but they were for the first time properly realized in the Messiah, his antitype. Our Lord himself viewed the Psalm in this light, when at the commencement of his death-agony he used the first words of it ; and not without probability is the conjecture of many interpreters, that the Redeemer uttered at the same time the exclamation of woe at the beginning of the psalm and the exclamation of triumph at the end.

men?"* Perhaps no other or higher thought entered at that time into the mind of David, than that of a perpetual posterity on the throne of his kingdom. This apprehension of the meaning of the prophecy is expressed in Psalms 89, 30, and 37; and in Ps. 18: 51, he praises God, "who sheweth mercy to his anointed, to David and to his seed, forevermore." But if any one has the history before him, believing at the same time in the connection between the revelations of the Old Testament and of the New, and recognizing the gift of prophecy, to him it is evident that in those words the Spirit of God pointed to him in whom the promise met a complete fulfilment (Luke 1: 32, 33). This may be conceded, even though we should be compelled to suppose that David was unconscious of the deepest meaning of the prophecy communicated to him; as perhaps it was concealed from Peter, till the last moment of his life, what the prophecy of Christ signified in respect to the mode of his death (John 21: 18). The prophets have constantly acknowledged this deeper meaning. "Behold the days come," saith the Lord by Jeremiah, "that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time will I cause a righteous Branch to grow up unto David; and he shall rule well, and execute justice and righteousness in the earth. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Compare what is said in Is. 11: 1 of the Branch out of the stock of Jesse. It is impossible to deny that the prophets have acknowledged that in a great successor of David, that prophecy should have its ultimate fulfilment. Is it conceivable, then, that this truth should have been hidden from David? If he believed in a Messiah, in a king of Zion, such as he describes in Ps. 2 and 110, whom all the ends of the earth should obey, who should be both king and priest forever, after the order of Melchizedek (Ps. 2: 7; 110: 4), must not the thought have

* According to 1 Chron. 17: 17. "This is a high elevation, according to the condition of men."

[We submit whether the last clause of ver. 19 is not naturally joined with the close of ver. 18. For a similar separation of clauses naturally belonging together, compare Mark 16: 3, 4. For a similar thought, see Ps. 8: 3, 4.—Tr.]

arisen in his mind, that the eternal kingdom of his house pointed to this Branch? Now, if not earlier in his life, David at least acknowledged, that the Messiah whose victories he celebrated in Ps. 2 and 110, should proceed from his stock. In his latest prophecy, which has been quoted, he sees in spirit a ruler in the fear of God proceeding from his house, under whose reign a cloudless sun should arise upon mankind, and the earth should produce abundance of fruit (comp. Ps. 67 : 7). The everlasting covenant of God with David ordained this.* All ungodly powers were to vanish away before the triumphant might of his house. These words we are compelled to regard as a clear declaration of David's anticipations of the Messiah. Two psalms of David (Ps. 2, 110) and one of Solomon (Ps. 72) relating to the person of the Messiah, exist in our collection; to the latter the forty-fifth must be added.

In order to a proper understanding of these psalms, we must offer the following general observations on their nature and form. If we look among the prophecies for nothing but predictions which were to be fulfilled in the life of Christ, then it is allowed that only some individual passages have met a proper fulfilment. The present Jews seek for passages in the Old Testament which relate to Christ in this sense, and believe themselves justified in maintaining confidently that they are few in number. But we ask, is it reasonable to confine Christ and his kingdom to the brief space of less than three years, during which he was active in his human form upon earth? Rather was not this the beginning, whose completion introduces the glorious future reign of the Messiah? The prophecy extends to Christ in all the successive developments of his character, and to his kingdom in its entire extent, till the final consummation described in 1 Cor. 15 : 28; 13 : 12; 2 Pet. 3 : 13; Rev. 21. If this is understood and admitted, it should be considered further that the prophecies relating to the Messiah and his kingdom are expressed in such a manner as to preclude the possibility

* What is said of the ruler might, perhaps, be taken collectively, and applied to the whole house of David. But even then, this prophecy would be an advance upon that in 2 Sam. 7. It would be only to say that David did not perceive the ground of the communication made to him, then nor till the last.

of their entire and literal fulfilment, either during Christ's personal residence upon earth, or in the history of the Christian church; and as little do they answer the expectations which we cherish of the future kingdom of God. The Messiah, indeed, is described as a prophet and teacher, clothed with the Spirit of God, as the servant of God, gentle and loving, who was despised by his nation, and who accomplished his work on earth in the midst of great sufferings; but a much greater number of passages speak of him as a warlike king, armed with divine strength, who shall subdue the heathen under his feet, and who shall give to his people lasting prosperity upon earth. Even Psalms 2, 110, 72; 2 Sam. 23: 3-6, and Ps. 45, which is likewise to be viewed as Messianic, speak in this manner of the Messiah. These various statements show the necessity of distinguishing between the ideas lying at the foundation of such prophecies, and the forms in which they are clothed. The principle of their interpretation is illustrated by observing the manner in which the Saviour and his apostles have described the world to come. If they speak of the righteous, it is said that they shall sit at meat with Abraham, Isaac and Jacob; that they shall enter into Paradise; that they shall be received into everlasting habitations; that they shall drink of the fruit of the vine new with the Saviour in his Father's kingdom; that some shall be over few, and others, over many cities, etc. Also in the prophetic book of the New Testament, the Revelation of John, the heavenly Jerusalem is described, which is then to descend upon the earth, the marriage of the Lamb, in which pure and gorgeous raiment shall be given to the guests to put on; the river of living water, on whose banks stands the tree of life, yielding new fruit every month, and whose leaves are for the healing of the nations, and the temple in heaven, with an ark of the covenant, etc., chap. 21; 19: 7, 8, 12, 19. Of the wicked, it is said by Christ and in the Revelation of John, that they shall go into hell-fire; that their worm shall not die; that they shall be shut out from the marriage festival; that they shall be cast out into outer darkness, where there is wailing and gnashing of teeth, etc. These descriptions are designed to exhibit the ideas which lie at the foundation of Christianity; but the manner in which they are expressed depends on the culture and the

habits of the age. Hence the variety of the forms and images, under which the same ideas are presented. In some passages in the Apocalypse, the explanation is added. Thus it is said in chap. 19: 8, "the fine linen is the righteousness of the saints." So it is also with the prophecies concerning the kingdom of Christ. They stand related to the revelations of it, as Christ, the apostles and prophets of the New Testament, to the period of the consummation. We employ the fairest scenes and most important events in this world as images of the world to come; so the prophets have done in reference to the kingdom of the Messiah, which was future to them. There are Christians who appreciate only those thoughts which are presented to them under sensible images; there are others who distinguish between the thought and the drapery, to whom the thought is one thing, and the image in which it is clothed another. So it was in the period of the Old Testament. Hence it is that the Messiah is described as one ordained to the three most distinguished offices of the Jewish theocracy;—as prophet, priest and king. Sometimes it is said, the heathen shall be taught in Zion, or knowledge shall be carried to them in their own lands, and universal peace shall return upon the earth; sometimes, the Philistines, Edom and Moab shall be conquered in battle, and the river of Egypt shall be dried up; and again, "Egypt shall bring an offering to the God of Israel. In that day shall there be a highway from Egypt to Assyria, and Assyria shall come to Egypt and Egypt to Assyria, and Assyria and Egypt shall serve God. On that day shall Israel be the third with Egypt and Assyria, a blessing to the whole earth. The Lord of hosts blesses them thus: Blessed be my people, Egypt, and Assyria, the work of my hands, and Israel, mine inheritance." Is. 2; 42: 1-6; 60: 11; 9: 6, 7; 11: 14, 15; 19: 23-25. The conversion of the heathen is spoken of in such a way as to lead to the impression that they are to adopt the whole system of Jewish rites (Is. 19: 21; 66: 20. Zech. 14: 16); but in the same passages there are also clear intimations that the ceremonial law is to be abolished (Is. 19: 19; 66: 21. Zech. 14: 20, 21). Sometimes it is said, the wild beasts shall in that day lose their savage nature, and sometimes, God shall drive them out of the land. Now it is written, the sun shall no more go down; and

now, the Lord shall be their sun (Is. 11 : 6 ; 65 : 25. Ezek. 34 : 25. Is. 60 : 20). These images are so various that we are compelled to regard mainly the thoughts which underlie them all. At the very point where the images indicate a limited range, confining us to Jewish ceremonies, some turn in the expression suddenly assures us that the literal sense is not intended. Thus Joel (chap. 3) has spoken of the judgment of God upon the heathen, after which all Jerusalem shall be holy, and no stranger shall come into it; and then it follows: "In that day shall the mountains drop with sweet wine and the hills shall flow with milk, and all the fountains in Judah shall flow with water"—plainly, images which appeal only to the senses—but it is immediately added,—“and a fountain shall go out from the house of the Lord, and shall water the valley of Sittim.” This suddenly indicates the necessity of a metaphorical interpretation; for Sittim is a place on the plains of Moab, where the Israelites encamped when they were about to enter the land of Canaan; so that the meaning is, the spiritual water of life shall reach from the centre of the land to its utmost limits. The case is similar where it is said (Ezek. 47 : 12 seq.), “A river flowed out from under the threshold of the temple, making the bitter water sweet; on its banks are trees which bring forth fruit every month, because their water flows out from the sanctuary.”

We add another example. After the prophecy of the new covenant, under which the law should be written on the heart of the Jews, there are expressions in Jer. 31 : 38, which seem to affirm only the external prosperity and growth of the city of Jerusalem. “Behold the days come when the city shall be built for the glory of the Lord, from the tower of Hananeel to the corner-gate, and the measuring-line shall continue over to the hill of Gareb, and turn about unto Goath. And the whole valley of the dead bodies, and of the ashes, and of the fields unto the brook Cedron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord.” The meaning of the prophet is simply this, that whatever is unholy and impure in Jerusalem shall become sanctified. The hill Gareb was assigned to lepers; the valley of dead bodies and of ashes is the polluted valley of Hinnom, where the bodies

of criminals were consumed; the prophet, therefore, would be understood to mean that all impure places shall then be included among those which are holy;—an opinion which is more fully developed in Hengstenberg's *Christology*, Book 3.

Let us now return to the Messianic Psalms, and apply to them these principles. The Messiah is described as a king ordained of God, who should rule his people in righteousness; during his reign, God will pour his blessings upon the nations; his enemies shall fall under the edge of the sword, but the obedient shall be blessed. The fulfilment of the psalm is taking place before our eyes. It will be more completely realized in the dominion with which Christ rules his church, and in the judgments by which he will subdue all opposition (comp. Psalm 2).

The forty-fifth Psalm is very peculiar. The reception of Israel and of the heathen nations into the kingdom of the Messiah is described allegorically under the symbol of a marriage.*

Besides these psalms, relating to the king, there is another class of Messianic psalms, relating to the kingdom. Several passages in the prophets celebrate the kingdom of the Messiah, without making mention of the Messiah, its head. The same is the case with several psalms, as Ps. 47, 67, 68, 76, 96, 97, 98. From these psalms it appears that great victories of Israel over the neighboring nations, which led the heathen to acknowledge the power of the God of Israel and perhaps also to send presents to Jerusalem, awakened the expectation

* It has often been shown that the Hindoos, Arabians, and Persians have love-poems and madrigals, which celebrate the relation of the soul to God, though without any intimation that they are to be taken in a spiritual sense,—in confirmation of the theory that the Canticles contain such a mystical representation of the relation of God to the Jewish people. Lane, in his recent volume, has furnished an interesting item to this purpose, in the following extract from a poem sung by the Mohammedan monks at their religious festivities: "The image of thy form visited me in my slumber. I said, O image, who sent thee? It replied, he whom thou knowest sent me, he whose love holds thee captive. The beloved of my heart visited me in the darkness of the night. I stood up to do him honor, till he sat down. I said, O thou who art my desire and all my delight, art thou come at midnight without fearing the watchmen? He answered, I feared them, but love possessed my soul and took away my breath." Lane compares this with Cant. 3: 2-7. It may be observed that six of the verses above quoted are used in the "*Arabian Nights*" (Calcutta I, p. 425) in a common secular love poem—a proof that such pieces are sometimes destitute of all marks by which their spiritual meaning could be inferred.

that all nations would be joined to Israel, and that all the princes and people of the earth would render homage with one accord to the God of Abraham. See particularly Ps. 47.

Another class of prophecies in the Psalms is the typical; as, Ps. 16, 22, 40, 69. It is said of many quotations from these Psalms in the New Testament that they were fulfilled in Christ. Hence many interpreters have supposed that the writers of the psalms had a lively apprehension of the Messiah, and composed the psalms as it were in his spirit, as if they were animated by his soul.* Still if this theory be well founded, it is surprising that we have in no place any intimation that the psalmist is speaking in the soul of another, and not in his own person. Besides, the character of these psalms differs in no respect from those which David and other pious men composed in their own afflictions. Hence it is wholly arbitrary to assert that some of these psalms, from which a few expressions are in the New Testament ascribed to Jesus, are Messianic, but that others entirely similar, merely because they are not quoted in the New Testament, relate only to David. Why should Psalm 69 be put into the mouth of the Messiah, and not also Psalms 28, 35, 64, 86, etc.? There is even one of them whose words the Redeemer appropriates in part to himself (31: 6), which by some commentators is not taken into the class of Messianic psalms at all.† Expositors have been led into error by imagining that those passages in the Old Testament which are affirmed by Christ and his apostles to be fulfilled in the history of the New, must, of necessity, relate only to these events. But the opposite appears most evidently from Mat. 2: 15, 18; 13: 14. John 6: 45. 1 Cor. 9: 10, etc. Christ appeals to the fact that Moses prophesied of him, John 5: 46. There are only five passages in the Pentateuch which have been commonly regarded as prophecies relating to Christ, Gen. 3: 15 (4: 1), 12: 3; 49: 10; Numb. 24: 17; Deut. 18: 18. Did our Lord refer

* Among modern authors adopting this theory are Seiler (*Die Weissagung und ihre Erfüllung*, 1794, S. 188), Müntinghe, Hensler, Dereser, Pareau, Kaiser, Hengstenberg, in his *Christology*; in his *Commentary on the Psalms*, he expresses a different opinion.

† Augustin, A. H. Francke, Brenz, Calov, H. Michaelis and others, however, have regarded this psalm as Messianic also.

only to these? Surely not. The manner in which he shows in John 3: 14, that the idea of an expiation for sin to be made by him was already stamped upon the Old Testament, teaches that beyond a doubt he would have the whole institution of sacrifices, and in general all the phenomena of the Old Testament, and even the history of individuals, as David, regarded as types and pre-intimations of that which should be perfectly fulfilled in himself. If, according to Mat. 5: 18, every tittle of the law is to be fulfilled, must we not understand the fulfilment in this sense? In this sense, therefore, we affirm that Christ and the apostles quoted the Psalms, as predictions of events in the New Testament history. The righteous man of the Old Testament, suffering for the cause of God, and returning victorious from the contest, was ever also a type of that which should be perfectly fulfilled in Christ. Hence it is said, 1 Pet. 1: 11, that the Spirit of Christ in the prophets prophesied of the events pertaining to him. The Spirit of Christ moved in the prophets, so that, though they lived on the earth before him, they were in a situation to speak of him. Some of these typical psalms cannot be explained without supposing the elevation of the sacred writer above his usual state of mind. In Psalm 22, for example, the author first expresses the deepest sorrow, and utters the most agonizing lamentations; but afterwards he is filled with such confidence of his ultimate triumph, that he ventures to predict the conversion of the whole world, as the glorious fruit of his contest and his victory. Psalm 16 speaks of a hope beyond the grave, with a confidence and clearness such as could have been expected only from a disciple of the New Testament. A great number of expositors from the earliest times have maintained that a psalm, though it meets a fulfilment in Christ, yet is not to be viewed as exclusively a prophecy of Christ; and that its reference to Christ often is founded only in its typical character. Thus Theodoret, in the fifth century, remarked on Psalm 69,—This psalm treats properly of the sufferings of the Jews in exile; but typically of the Redeemer, and the sufferings which should come upon the people on account of their rejecting him. The venerable Bede, the oracle of the eighth century, refers the psalm, in its proper sense, to the time of the Maccabees. Psalm 40, which in Heb. 10:

5-9 is applied to Christ, Theodoret explains in its proper sense of David, in an indirect sense, of Christ. On the contrary, Ambrose, Augustine and Athanasius have interpreted these two psalms as if they spoke only in the name of Christ and his church. This double method of interpretation occurs also in the commentators of the later Roman Catholic church. The learned Benedictine Calmet, one of the most esteemed of them,—living at the beginning of the eighteenth century,—supposes that in Psalms 40 and 69 David speaks as the type of Christ. In Psalms 16 and 22, he is of opinion that the larger portion—in Psalm 16, the largest portion—treats of David. The typical interpretation of those Messianic psalms in which the writer speaks in the first person, became, in the Reformed Church, the prevailing one. It is applied with clearness and certainty by Calvin, Bucer, Beza, Musculus, Rivet and others. In the interpretation of Luther, on the other hand, David speaks in the Psalms in the person of Christ, so that we have nothing before us but the words of Christ. Most of the Lutheran divines, as Bugenhagen, Brenz, Calov, A. H. Francke, Geier, and others, have adopted the same opinion. Melancthon, however, dissents from it. On Psalm 22: 41 he remarks,—David speaks of his own sufferings and deliverances, although with the consciousness that they were only the types of the sufferings and deliverances of the Messiah. Other psalms also, which Luther referred to Christ and his kingdom, Melancthon explained differently. Luther has explained Psalm 20 as referring to David; on the contrary, he has explained Psalm 21 of the Messiah, although it refers back to Psalm 20. The majority of the Lutheran interpreters have followed him. But Melancthon observes, Psalm 21 treats of the same king as Psalm 20. The desire to gain as many prophecies as possible for Christ has led astray many commentators on the Psalms, to such a degree as to destroy all confidence in the superscriptions of the Psalms. Notwithstanding the superscription of Psalm 3, which affirms the piece to have been composed on the occasion of the flight of David from Absalom, Augustine has explained it of Christ and his enemies; so also Cocceius, A. H. Francke, and others. But would it not betray a want of confidence in the great and credible witnesses for the truth in Christ, if, notwith-

standing the undeniable testimony of eye-witnesses, we should obstinately adhere to inferior testimony? Besides, it is to be considered that the book of Psalms is not to be viewed as particularly a prophetic book, although it contains individual pieces of a decidedly prophetic character; and also that the prophecies relating to Christ and his kingdom are to be found especially in the writings of the prophets.

ARTICLE IV.

THE MARRIAGE RELATION.

MARRIED LIFE. *A Wedding Gift.* By JOSEPH BELCHER, D. D. Philadelphia. Am. Bap. Publication Society. 1846. 32mo. pp. 128.

It has been observed by natural religionists, that the adaptation of light to the eye, and of the eye to light, to produce vision, would prove the being of a God and fully declare the attributes of his omnipotence and infinite wisdom and goodness, if there were not another being or thing to prove it in all the vast universe. But when we consider also the construction of the ear, and its adaptation to the air, and of the air to the ear to produce in us the sensation and perception of sound,—when we consider, also, our other adaptations for smelling, tasting, feeling,—how we are clothed with flesh, and muscles, and sinews, and arteries, and veins, and all that pertains to us without and within, so far as we have the power of self-examination,—and, then, looking out of the windows of this castle upon all about us, and casting a look upwards, consider the sun, walking in brightness—the moon and stars, which keep their places, and bedeck the firmament of heaven,—he must be a fool, indeed, who says, even in his heart, “there is no God.” But if man and all the works of nature, prove to us the being and perfections

of God, much more does the Bible prove them. The light of the sun is not better adapted to the eye of man, or the eye to the light,—than is the Bible to the mind of man, to remove the darkness of ignorance, and give him spiritual light and knowledge on all subjects, which it is the province of divine revelation to bestow. Nor is the ear better adapted to the air for sound, nor is any—nor all the works of nature, better fitted, adjusted and adapted to their appropriate uses, than is the Bible for the Book,—*emphatically*, above all others,—for *the Book of man*.

“ The author, God himself :
The subject, God and man, salvation, life,
And death—eternal life, eternal death—
Dread words ! whose meaning has no end, no bounds.
Most wondrous book ! bright candle of the Lord !
Star of eternity ! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely ! only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven’s own light, and to the hills of God,
The eternal hills pointed the sinner’s eye.
By prophets, seers, priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost, anointed, set
Apart, and consecrated to declare
To earth the counsels of the Eternal One,
This Book, this holiest, this sublimest Book
Was sent.”

The Bible teaches us what are our relations to earth and heaven—to time and to eternity, and all our corresponding duties. Among its first lessons we have declared and defined the relation of man to woman, and of woman to man—the marriage relation, and the duties thence resulting. “ So God created man in his own image ; in the image of God created he him ; male and female created he them, and God blessed them ; and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Gen. 1: 27, 28. In the next chapter, after a more

particular account of how man was formed—"of the dust of the ground;" and of woman—out of "one of the ribs of man," we read: "And Adam said, This is now bone of my bones, and flesh of my flesh; and she shall be called woman, because she was taken out of man." And it is added: "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." Gen. 2: 24.

The marriage relation, as originally instituted by God, was, and was designed ever to be, the most intimate—the nearest and the dearest of all the relations of earth. And this relation, we are taught in the New Testament, exists between Christ and his church. It exists between him and all his people collectively, as a body, and between him and each one of them individually, as a member of this body. Hence, says the apostle to the Romans, (chap. 7: 4,) "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Again, to the Corinthians (2 Ep. 11: 2), "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." And again, to the Ephesians (chap. 5: 30, 31, 32), "For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." And, Rev. 21: 9, and 22: 17, "Come hither, I will show thee the bride, the Lamb's wife." "And the Spirit and the bride say, come," etc.

The church of Christ is the bride of Christ. He is the husband and Saviour of the body.

Let it be observed here, that, in the passages of Scripture which we have just quoted, the marriage relation is not introduced as a figure—a metaphor, or something by which to liken or compare our relation to Christ, but as the very relation itself, which subsists between him and us. An understanding, therefore, of marriage, as originally appointed by God, and of the relation and duties thence resulting, is necessary—and only is necessary for an understanding of the relation and duties re-

sulting from a union of a sanctified, justified sinner to Christ; or, from the union of a company of such. Or, in understanding this relation, we may understand that; for they are one and the same.

It will be the object of this article to discuss the MARRIAGE RELATION, and the DUTIES thence resulting; and to apply the teachings of the Scriptures on this subject to all whom they may concern.

And first, the RELATION: We have remarked that the marriage relation, as originally instituted by God, was, and was designed ever to be, the most intimate—the nearest and dearest of all the relations of earth. It was so with Adam and Eve, our first parents; and it has been so with untold myriads of their posterity. And that it has not been so with all, is because it has not been aright understood by all—because it has not been entered into by all, from proper motives and in a proper manner—and last, but not least, because from misunderstanding, or disregarding when understood, the duties resulting from this relation when formed, there have been and are continual encroachments of one on the province of the other.

With every true Christian, and every congregation of Christians and Christ, there is a perfect understanding. There was a perfect giving up—an entire surrender of the understanding, heart and will,—of the whole person,—property and all, without reserve, to him; and he gave himself in return, in an everlasting covenant, ordered in all things and sure. Persons professing to be Christians, who have not thus given up all to Christ, are not Christians in fact. They are not married to him. They have not become one with him; nor does he, nor will he own them as his bride. Nor are the mercenary connections entered into between males and females, where there are bye-bargains, reserves of property, etc., and the whole heart goes not with the hand, marriages in fact; if they were, no provision would have been made for divorces. There is no provision made for a divorce between Christ and his bride; and this relation never will be severed. "The righteous shall hold on his way, and he that hath clean hands shall become stronger and stronger." (Job 17: 9.) "Yea I have loved thee," says the Lord to his elect, "with an everlasting love: therefore with loving

kindness have I drawn thee." (Jer. 31 : 3.) And, "ye are dead, and your life is hid with Christ in God." (Col. 3 : 3.)

"And the Pharisees came to our Lord, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away." (Mark 10 : 2-4.) The law of Moses on this subject reads thus: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand and send her out of his house." (Deut. 24 : 1.) "And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10 : 5-9.)

Let it be observed here, that the occasion which justified the giving of a bill of divorce, according to Moses' law, was, "that she (the wife) find no favor in his (the husband's) eyes." He was deceived in her; and therefore he did not and could not love her. Finding it to be so, he was permitted to put her away. Our Lord does not abrogate this precept; but he enforces the institution as it was from the beginning. And the more effectually to restore it, and to prevent hasty and heedless alliances,—the marriage relation, without the affection and mutual devotion,—he cuts off for parting every cause but one. When his disciples said to him, "If the case of the man be so with his wife, it is not good to marry;" he replied: "All men cannot receive this saying, save they to whom it is given." (Matt. 19 : 10, 11.) The one cause for which, and for which only, our Lord permits a divorce, is an overt act of wickedness, by which the oneness of the two is wantonly sundered.

The apostle to the Corinthians further expounds the law of Christ upon this subject thus: "And unto the married I command, yet not I, but the Lord, let not the

wife depart from her husband : but if she depart, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife." (1 Cor. 7 : 10, 11.) Again, (ver. 15) " But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases : but God hath called us to peace."

It hence appears, that where there is want of Christian faith in a wife or in a husband, or, the want of that mutual confidence and affection which will enable them to bear one another's burdens and live happily together, there may be a partial divorce—they may separate and live apart ; but they must remain unmarried. In separating and thus living apart, no divine law is violated ; and it is better—far better, we believe, thus to live, than to live together in continual strifes, contentions, and quarrels. But better—far better, than divorces, either partial or total, or the existence of any of the causes which lead to them,—is marriage indeed, from similarity of tastes—from mutual confidence, and from pure affection ; and, then, a constant discharge of all the duties resulting from this relation.

That persons, who have entered into marriage from mercenary considerations,—with bye-bargains, and reserves of property, and at the sacrifice of all the finer feelings of mutual confidence and affection,—have lived together without quarrelling, and may, if so disposed, live together very peaceably, is not impossible. But we believe, that the great majority of such alliances are unhappy ones ; and that none such are so happy,—with however much accompanying wealth,—as where they are consummated according to the original institution, and there exists that oneness which existed between Eve and Adam—a union this, of body, soul, and spirit ; a union of interests,—of hopes and fears,—of joys and sorrows—a union of life for life ; and which nothing but death could sever.

When Eve, our mother, was presented to Adam in Paradise, from aught that appears, they stood upon the same level—there being no subjection of one to the other ; but after the fall,—in which the woman was the first transgressor,—God said to her, and the decree was for herself and for all her daughters, " Thy desire shall be to thy husband, and he shall rule over thee."

Let us now consider the DUTIES resulting from the marriage relation.

1. It devolves upon the husband, to the extent of his ability, to provide for and protect his wife. He is ever to address her kindly and treat her tenderly. In this way he is to manifest his love to her. "Husbands love your wives," says an apostle (Ephesians 5: 25), "even as Christ also loved the church and gave himself for it." Christ loved and gave himself for the church. So should every husband love and give himself for his wife. And so he does, whenever this relation is properly formed. The first advances are made on his part; and when he offers himself for marriage to one, it is to the rejection of all others. This by her should be duly appreciated; and if she accepts, she should do it to receive and recognize and ever serve him, according to the appointment of God.

2. In appointing the husband to rule, God appointed the wife to be ruled by him. Therefore, says an apostle (Eph. 5: 22-25), "Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing." To the same effect, also, is the injunction of another (1 Pet. 3: 5, 6), "For," says he, "after this manner, in old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord."

Let it be observed, that whatever may be the character of the husband for knowledge, wisdom, prudence, or their opposites—and whatever may be his commands, the law is plain. He is constituted the head, and it is made the duty of the wife to submit. She is to submit for this reason; and she is to submit to him, "as to the Lord." Is she a Christian; how is she to submit to the Lord? Is it partially, so far as she may think best? Is it so far as may suit her comfort and convenience? Is it with grumbling and finding fault? Does it become her, in any circumstances, to say to Him, that he is wanting in affection to her—that he neglects her—that his commands are unreasonable, and she will not obey them? If not,

neither should she ever thus treat her husband. "Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands in every thing." "In every thing." Mark this. It belongs not to the wife, therefore, to dictate to her husband in any thing. It matters not, if she be superior to him in many respects. It matters not, if some of his commands appear to be arbitrary and wrong. It is, nevertheless, right in her to submit; and it would be wrong for her to resist and set up her will in opposition to his. If, however, by suggestion, modestly offered in love, the wife can change the mind of her husband, and so change his commands, she is at liberty to do it; but not otherwise.

That some wives are superior to their husbands in every respect, and so are better adapted to rule them, than to be ruled by them, cannot be questioned. But their superior qualifications alter not their relations. The law of God remains the same; and their duty to obey is the same. Their superiority in abilities can only be displayed to advantage by the greater submission; and by putting themselves behind and their husbands forward.

We have said, in general terms, that one great cause of alienations, strifes, and contentions in families,—is a misunderstanding, or disregarding when understood, the duties resulting from the marriage relation; and the continual encroachments of one on the province of the other. That it is as much the duty of husbands to love their wives, and provide for their wants, and promote their happiness,—as it is the duty of the wives to obey them, is proved by the same authority; for, he that said, "Wives, submit yourselves to your own husbands, as unto the Lord;" said also, "So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." The first advances are on the part of the husband. This is from love; and here is a profession of it. The next, in order, is an acceptance of him and submission to him, on the part of the wife. Then, thirdly, he is to continue to love and to cherish her as his own flesh. Mark this order.

We are so constituted as to love that which is lovely, or which so appears in our eyes; and to hate what is hate-

ful. We cannot love or hate at will. Therefore, the first advance of the male is made from the appearance of something lovely in the female beloved. If she accepts the offered hand, becomes a wife, and then faithfully and affectionately discharges the duties of a wife, devolving upon her; the husband will consequently,—as certainly as any effect follows its cause,—continue to love and cherish her as himself. But if her acceptance with the hand, be not with the heart—if on coming together, she sets up her own will and seeks her own pleasure rather than his, and does not submit to him,—for him to continue to love her,—whatever might have been his previous devotion,—is altogether out of the question. The ardor of his affection will soon cool; and there is no telling where the alienation, thus begun, may end.

That the Lord Jesus Christ is worthy of entire confidence—of our best affections, and of implicit obedience, is admitted by all. And to be accepted by him and recognized as his bride, without giving up all to him and obeying him in every thing, cannot be reasonably expected by any. All at once see and acknowledge the impropriety of setting up our wills in opposition to his, and of contending at all with him. Let us remember, therefore, that the laws which he has given to govern us in our social relations, are as sacred as those which he has given to be observed in religious worship, or for any other purpose; and if we would please him and be happy in those relations, we must strictly obey those laws. To obey the Lord in every thing, is all that is necessary for us to be perfectly happy; and whether others perform their duty or not, is no excuse for neglect in us.

Is a husband austere and unsociable in his manners—is he negligent of the wants of his family—is he arbitrary and harsh in his commands—does he leave them for the company of gamblers and tipplers, and spend much of his time from home; and when he returns, returns intoxicated, and instead of speaking pleasantly, storms and scolds,—the duty of his wife to him is the same as if he were most kind, affectionate and attentive to all her wants. She is to obey him in every thing—she is to submit to him, as to the Lord; and in so doing, she obeys the Lord. In seeking to please and serve him and make his home agreeable, she will be herself more happy too, than in

taking a different course; and may, by so doing, be the honored instrument of his reformation and salvation.

Now for an instance.

"In the town of Brockport, New York, once lived a very bad husband,—(much such a one as we have described,)—and he had a Christian wife. She was not a professor only, but a Christian indeed, who honored her Christian profession. This husband, at one of his late sittings at the card table, about 12 o'clock at night, remarked to his companions 'that he had the best wife of any of them.' They questioned it. He insisted that she was the best; and offered to bet five or ten dollars of it and prove it. Late as it now is, said he, I will take you all to my house. As we go in, I will order my wife up. I will storm and scold at her, and command her to prepare us an oyster supper immediately; and she will meekly obey me. You shall not hear from her a word of complaint, nor a look nor an action expressive of any resentment. And when the supper is ready (and it shall be a good one), she shall invite us in and serve us as pleasantly as though you had been invited there of an afternoon, and she had been previously informed of your coming, and every thing on my part had been kind and conciliatory. The bet was accepted—the money was advanced on both sides, and put into the hands of one of the companions; and they all repaired together to the then quiet home of this unfeeling husband. The wife was awaked from sleep, and ordered up in the most unkind and arbitrary manner. She was informed of his pleasure, and his guests were seated in another room. All that she asked of him was, to leave a light with her that she might dress herself. She soon was up and prepared the supper, and served it up to them; and all as kindly as by the husband had been promised. The money was paid over to him, and the guests departed. The husband now sat down, and the wife did up her work, and was about preparing again for bed, when he addressed her thus: 'How is it that you can be so kind, affectionate and obedient to me, while I treat you so ill?' She answered, 'I am a Christian; and my religion requires me to love, honor and obey you. Besides,' she added, 'this life is short; and I look for my good things in another

world. As I have no reason to hope that you will share with me in them there, I feel it to be my duty to cross you in nothing, and contribute all that I can to your happiness here.' This reply, like a dagger, pierced his soul. It was the heaping of fire-coals upon his head. All his misconduct now arose like a mountain before him. He felt himself to be a wretched, lost, and undone sinner. He cried for mercy, and asked his wife to pray for him. She kneeled down and prayed for him then; and his convictions increased, and he found no peace till he found it in the application of that blood which cleanseth from all sins. He humbled himself before God. He repented and found mercy." Here the unbelieving husband was sanctified by the wife. He was won by her chaste conversation, coupled with fear; because she was in subjection to him. "But God hath called us to peace," says the apostle, and then adds: "For what knowest thou, O wife, whether thou shalt save thy husband? Or, what knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." 1 Cor. 7: 16, 17.

We have said "that it is the duty of the wife to obey her husband in every thing—that she is to submit to him as to the Lord." Is this our saying simply? Is it only our deduction—our inference, or opinion? Not so. It is the plain, unequivocal, authoritative injunction of an apostle, speaking under the influence of the Holy Spirit. "Wives, submit yourselves unto your own husbands, as unto the Lord." The wife, therefore, who does not thus submit, disobeys the Lord. But this injunction is not an arbitrary one, nor unreasonable. It results necessarily from the marriage relation. Hence, the apostle proceeds to enforce it by adding: "for the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore," he continues, "as the church is subject unto Christ, so let the wives be to their own husbands in every thing." It matters not, we have said, if some of his commands appear to be arbitrary and wrong. We now add: And they may really be so. So they were in the Brockport case. No one can justify that husband; but every body, that wife. Had she

not obeyed his arbitrary and unreasonable commands, as well as others, not only would her own lot have been far more unhappy than it was, but she would not have saved her husband.

But suppose that a husband commands his wife to violate some known command of God—to be an accessory with him in committing theft, robbery, or murder?—or, suppose he forbids her making a profession of her faith in Christ by being baptized?

We answer: Whenever and wherever the laws of man conflict with the laws of God, we should obey God rather than man. To commit theft, robbery or murder, would be a greater sin, because prohibited by heaven, than to disobey the command of a husband, which might enforce it. The same is also true of confessing Christ before the world. For our Lord has said, "Whosoever denieth me before men, shall be denied before my Father and the angels of God." Again: "And whosoever doth not bear his cross and come after me, cannot be my disciple."

But, suppose that the husband, in forbidding his wife to obey the Lord Jesus Christ, threatens her with abandonment as the consequence?

We have the answer of an apostle, directly in point. "But," says he, "if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." 1 Cor. 7: 15. Whoever loves father or mother, son or daughter, husband or wife, more than Christ, is not worthy of him; and if any of us seek to save his life by disobeying him, he shall lose it.

We are commanded by the Lord to obey civil rulers—and "to submit to every ordinance of man for the Lord's sake." To "every ordinance" here, as to the "every thing" which a husband may enjoin upon a wife, there is the exception of the paramount authority of God. We know of no other.

Would we be happy, therefore, we must give our hearts and our whole persons, and all that we have and are, to the Lord Jesus Christ; and so become Christians—and so be married to him, and become his bride. Then must we obey him in all things, whatsoever he has commanded. And would we as husbands and wives be happy, the short life which we are here to live in the flesh; let

us study—let us understand, and heed the marriage relation.

“ And each fulfil our part,
With sympathizing heart,
In all the cares of life and love.”

ARTICLE V.

LAST DAYS OF EMINENT MEN.

Last Moments of Eminent Men. An Article in the North American Review. No. LXXXII. January, 1834.

BY THE EDITOR.

IN turning over the leaves of one of the former volumes of the North American Review, our attention was accidentally drawn to the article whose title we have quoted above. The topic is one of deep interest; and it is treated in a very interesting manner. Its illustrations are numerous, apposite and sufficiently removed from the fault of being common-place. We are not inclined to offer a minute criticism of the paper; we take the liberty, however, of saying that it is evidently written more in the spirit of a worldly philosopher than of a Christian. It is true that a Christian aspect of the subject may not necessarily have come within the purpose of the writer; yet we cannot conceive that a view of the “Last Moments of Eminent Men” could be perfect, without making very distinct allusion to the beautiful death-scene of many Christian heroes, whose names are still fragrant upon earth. For even Christian men have been “eminent men” in some instances; and in dealing with such a theme, it is due to them and to religion to chronicle, at least as a specimen, the accounts of a Christian death-bed of a Christian man—of the death-beds of those who have risen to “the highest

style of man." But this author seems entirely unmindful of Christianity. He has written, in many respects, as if that system which claims our faith and animates our hopes had never been revealed. His principles remind us more of Socrates than of St. Paul. Socrates might have offered similar advice in respect to the dignified pursuit of literature. Socrates might have said with him, that the scholar "should cultivate letters down to the last moment of his life." Christianity, indeed, acknowledges the value of liberal studies; but it finds other employment for the aged scholar. It does not cut him off from the enjoyment of elegant literature; but it assigns a higher value to occupations fitting a man for "the saints' everlasting rest." The old age of the mere scholar lacks the glory that lingers and brightens around the old age of the Christian scholar. That is a beautiful tribute to the worth of letters which is contained in Cicero's Oration for the poet Archias; but baptize the spirit of literature into the spirit of Christianity, and conjoin with the solace of learning the solace of religion, and a new and higher element of man's nature is addressed. Broader and greener fields spread before him their treasures. Fresh springs of comfort are opened around him in the desert. And the closing period of his earthly pilgrimage is cheered by consolations beyond the ability of literature or science to bestow.

It is profitable to contemplate human nature when it is brought into extremities. Emergencies are a test of character. And as no greater emergency, certainly none more inevitable, than death, occurs to our race, this is one in which we have opportunity to contemplate persons of every rank, age and occupation. This is a universal emergency. All come to it at last. Whatever evil men escape, they do not escape this. And under so affecting circumstances, it might be anticipated that they would act themselves. It is natural to anticipate that they would no longer play a part for effect, but put off all disguises. Men holding communion with the realities of eternity, and about to appear completely unveiled before the infinite Spirit, to whom all hearts are thoroughly known, it would seem, must have little temptation for concealment and hypocrisy. We should suppose that the question could not once cross their minds, how they shall appear

well. But they who expect to see human nature divested of this petty vanity have not estimated the strength of human pride. Many, indeed, are seen in the undress of character. No bribe then corrupts them. No regard to human opinion sways them. No fear of censure, no love of applause can prevail upon them to assume unnatural airs, to utter feigned words, to do acts, not congenial with their judgment and conscience, merely that men may speak well of them. But others are borne on by their regard to the popular breath to the last moment. Fame is their god; and they never lose sight of that which will contribute to their enjoyment of it. We conceive it was this principle which induced Hume, on his death-bed, to play at backgammon or cards, and to indulge himself in witticisms about Charon and his boat. It was the same principle, under the influence of which a certain French valet is said to have "danced merrily on the scaffold, where he was to be broken on the wheel." We question if it is not under a like stimulus,—a mixture of the love of fame, and a kind of professional fearlessness of danger, that the physician exposes himself to deadly contagion; and when his patient has sunk under disease, eagerly undertakes the further hazard of a *post mortem* examination. It is not that he is without the fear of death; but a more powerful motive prevails on him to act as if he had none.

The love of approbation is a ruling passion of our race. Sickness cannot weaken it. The prospect of approaching death cannot destroy it. It often lives till every other motive has lost its power; and men will act a false part and play the hypocrite at the threshold of eternity, that they may win the wonder or the praise of those who survive them. O the weakness of human nature!

But many, as we should naturally expect, throw off concealment in that hour, and appear in their simple, unvarnished characters. This may be attributed to different causes. Either they have become sick of the world and its hypocrisy, and then, escaping from its restraints, resolve, at last, to act themselves; or, losing respect for its fawning sycophants, they neither fear their scorn nor care for their opinion; or, alarmed in the prospect of entering into eternity, they give vent, in a selfish spirit, to their true emotions; or, in the temper of the true Christian,

humble, honest, simple, sincere, they speak forth the calm repose of their souls on the Rock of Ages, or their triumphant raptures in the prospect of everlasting joy. Under one of these classes falls the virgin queen of England, who, in her dying moments, being informed that she had come to the termination of her proud career, is said to have exclaimed, in her anxious desire for continued life, "Millions of money for an inch of time!" Her haughty spirit, which had never been known to cower, was forced to bow before the sceptre of death. When God began to deal with her, she felt that she had not "an arm like him." Here also belongs the English chancellor Thurlow, who died with an oath upon his tongue. He was callous to duty and to shame, and spoke in the dialect of the lower regions, as if the echo were heard before, and not after, the sound. Such a man might have received priestly absolution, and partaken of the sacrament, as a preparation for his last journey; but what hope could there be in his death? There was no hypocrisy at the death-bed of Charles IX. It was in his reign that the massacre of St. Bartholomew swept off from the earth so much of the precious blood of the saints. This king wept profusely in the presence of his Huguenot nurse and other attendants, and condemned himself for the part which he had taken in the tragic event. "Ah, my dear nurse," he said, "my beloved woman, what blood! What murders! Ah, I have followed wicked advice. O my God, pardon me and be merciful. I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost forever! I know it." In the contemplation of his sins, his handkerchief was drenched with tears, and his last moments were indescribably miserable. This was not, as d'Israeli suggests, "the effect of religion operating on a feeble mind;" but of an awakened conscience, calling the royal sinner to account, and compelling him to speak out honestly and sincerely. Deeply affecting is the narrative of the last days of the celebrated John Randolph, of Roanoke. In his case, conscience seemed to have triumphed over conventional forms and usages, and without fear of man he spoke as he felt. The account is from the deposition of Dr. Parrish, the physician who attended him in his last moments.

"The morning of the day that John Randolph died, I received an early and earnest message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John, soon after I arrived, that I had seen his master very low several times before, and he had revived, and perhaps he would again. The patient directly said, 'John knows better than that.' He then said, 'John told me this morning, master, you are dying.' I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candor on the occasion, and told him it had been rather a subject of surprise that he had continued to live so long.

"He now made his preparations to die. Between him and his faithful servant, there appeared to be a complete understanding. He directed John to bring his father's breast-button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned, large size, gold stud. John placed it in the button-hole of the shirt-bosom; but to fix it completely required a hole in the opposite side. When this was announced to his master, he quickly said, 'Get a knife and cut one.' I handed my pen-knife to John, who cut the hole, and fixed the valuable relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed over the breast of the patient. For a short time he lay perfectly quiet; his eyes were closed, and I concluded he was disposed to sleep.

"He suddenly roused from this state with the words, '*Remorse! Remorse!*' It was twice repeated; the last time, at the top of his voice, evidently with great agitation. He cried out, 'Let me see the word.' No reply followed, —having learned enough of the character of my patient to ascertain, that, when I did not know exactly what to say, it was best to say nothing. He then exclaimed, 'Get a dictionary; let me see the word.' I cast my eyes around, and told him I believed there was not one in the room. 'Write it down, then; let me see the word.' I picked up one of his cards from the table, 'Randolph of Roanoke,' and inquired whether I should write on that? 'Yes, nothing more proper;' then, with my pencil, I wrote REMORSE. He took the card in his hand in a hur-

ried manner, and fastened his eyes on it with great intensity: 'Write it on the back,' he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period; he repeated, 'REMORSE!' You have no idea what it is; you can form no idea whatever; it has contributed to bring me to my present situation; but I have looked on the Lord Jesus Christ, and hope I have obtained pardon.' He then said, 'Now let John take your pencil and draw a line under the word,' which was accordingly done. I inquired what was to be done with the card? He replied, 'Put it in your pocket; take care of it; when I am dead, look at it.' The original is now in my possession.

"This was an impressive scene. All the plans of ambition, the honors and wealth of this world, had vanished as bubbles in the water. He knew and he felt that his very moments were few, and even they were numbered."

But it is not universally that men come to death in the exercise of so honest a spirit. Often, false ideas of honor accompany them down to the dark valley of the death-shade. They are meditating on what becomes their dignity and station, at an hour when the most suitable theme of meditation is the fitness of their own spirits to enter on an untried and unchangeable state of existence. It furnishes an instructive commentary on the weakness of human nature, to observe how anxiously many cleave to their distinctions, arising frequently from adventitious circumstances, and often apparent rather than real,—before, at, and after death. Men wish to die and be buried differently from those of meaner blood or in inferior stations; they build for themselves gorgeous mausoleums, that their burial may not be like the burial of the common herd, and that their dust may not be mingled with common dust. They dream with pleasure of such a mockery of greatness, as if it were something more substantial than a shadow. In the beautiful woodland cemeteries which the taste of modern times has appropriated and made ready, wealth and rank gather themselves together in exclusive association, while poverty is compelled to stop at the gate; as if death could be robbed of his terrors by the choiceness of the body's resting place, and the scattered particles of the human fabric would be better off, protected from contact with vulgar clay. Funereal pomp, eulogies

and poems, and a grave in some garden-sepulchre, are apt to reconcile to death many persons who, under other circumstances, would be filled with terror at its approach. "When I am dead," said an Indian chief who died at our Capital, "let the big guns be fired over me." The vanity of the uncouth savage was only a common infirmity. Madame de Pompadour, the mistress of Louis XV, was anxious, contrary to established etiquette, to breathe her last at Versailles. Her wish was granted; and the vain array of royalty attended her till the end. She reclined on a splendid couch. The paleness of death on her cheek was concealed by rouge. Princes and courtiers petitioned her for political favors. Questions of public policy were discussed before her. She was proud to hold the reins of government till the last moments of departing life. But then the scene changed. Two domestics carried out her body on a hand-barrow. And the name of the marchioness, who had entered the palace as an adulteress, and died without uttering a word of penitence or shedding a tear of regret, was delivered over to the just estimate of later ages.

With the vanity of the Marchioness de Pompadour may be associated that which is said to have been manifested by queen Elizabeth on her death-bed. Accustomed to hold in her own hand the sceptre of dominion, she was unwilling to be addressed, even in the weakness of her mortal agony, in tones which indicated the right of any one to suggest to majesty what was proper to be done. When, under the terrors of delirium, or of an unquiet conscience, she had risen from her bed, and no entreaties could persuade her to return to it, secretary Cecil, who was present, interposed, saying, "In sooth your Grace must retire to bed, if it be but to satisfy the affection of your people." Her spirit rebelled at the term he employed; and, putting on the haughty air of a monarch, who knew well the realm she governed, she replied, "Must!—is 'must' a word to be addressed to princes? Little man, little man, thy father, if he had been alive, durst not have used that word. But alas, alas, thou art growing presumptuous, because thou knowest that I shall die." As her end was rapidly approaching, the Lord Keeper, the Admiral, and the secretary Cecil, were deputed by the Council, to learn Elizabeth's will with re-

gard to her successor. Lucy Wiloughton, whom the queen, during her intervals of consciousness, had commanded to remain near her, stood by the side of the royal couch. The queen took no notice, when the kings of Scotland and France were mentioned by those lords; then they spoke of the heir of the house of Suffolk, the Lord Beauchamp, the son of Lady Catharine Gray, and the Earl of Hartford, to whom Elizabeth had always borne a strong antipathy. At this name she started, and the dulness of death seemed to vanish for a moment from her wild blue eyes; while she fiercely exclaimed: "I will have no rascal's son in my seat; none but a king shall sit upon the throne of Elizabeth, and who should that be but our cousin, the King of Scots!"—She never spoke again.

This cleaving to the factitious greatness of station and power seems to us to be very nearly allied to the vanity which leads men, in their life-time, to desire a magnificent funeral after they are dead, and to build for themselves splendid sepulchres. Charles the Fifth took the business of his funeral into his own hands, celebrating his obsequies while he yet lived. It is pleasing to our self-love to believe that we shall die lamented. Herod, the Great, ordered that some of the most illustrious citizens should be put to death the very moment he expired, so that it might seem that tears were shed for the death of Herod. The Romans were proud of having their obsequies celebrated with pomp and splendor. They desired to be the objects of notice in the world, after they had ceased to have any thing to do with the world. It was gratifying to them to anticipate that, though dead, they should be remembered; and that the structures they had built would commemorate their names and their deeds. The pyramids of Egypt were designed for the burial-places of the kings, where they might sleep in honorable seclusion from the inferior dust of their subjects. A few days before his death, Dr. Johnson asked Sir John Hawkins, as one of his executors, where he should be buried; and on being answered, "doubtless in Westminster Abbey," he seemed to feel a satisfaction, "very natural," as Boswell remarks, "to a poet." To many the sting of death seems almost taken away, by the prospect of a refined and tasteful

burial. The beautiful retreats of Mount Auburn, Laurel Hill and Greenwood, have cheated "the last enemy" of his terrors. The delicate and the languishing, who have formed false views of life and are crushed by its disappointments, seem to suppose that death is scarcely to be dreaded by him who is to sleep in a woodland vale, beside rustling trees and running brooks. As if the stern realities of that state in which the living spirit stands disclosed before God were modified by the place where the ruined tent lies bleaching in the sun, or decaying in unwholesome damps, or is saved with scrupulous care by the resources of wealth and the heart of affection. Or, as if the sleep of the body were not as sweet in an undistinguished grave, on a bleak hill-side or beneath the rocks of the sea, as in the most gorgeous mausoleum of Père la Chaise, or in an honored niche of Westminster Abbey. Far be it from us to disapprove the modern devices for adorning the places where our deceased friends repose. We speak only of the vanity felt and displayed in reference to them, and of the mistaken feelings to which, in many instances, beyond a doubt, they have given birth.

Many persons have a great desire for posthumous fame; and the character of their last days is molded by this passion. They are anxious that, after they have become insensible to the voice of human censure or human applause, their names should still be honored among men. Moved by this principle, several literary men have risen from their death-bed to destroy their manuscripts. Colardeau, when at the point of death, "as if animated by an honorable action, dragged himself along, and with trembling hand seized his papers, and consumed them in one sacrifice." Another, an English writer of great sensitiveness, who had promised to leave his labors to posterity, changed his purpose at the approach of death; and, having ordered his manuscripts to be brought to him, "he raised his feeble hands by an effort of firm resolve, burnt his papers, and smiled as the greedy Vulcan licked up every page. The task exhausted his remaining strength, and he soon afterwards expired." They judged that indiscriminating friendship might publish that which, being unfinished, would do them no honor. The opposite of this occurred in the case of the spruce young divine, who was one day found copying his journal of "frames

and feelings" in a fair hand, that on his demise it might be ready for the printer. When Erostratus, who set fire to the temple of Diana at Ephesus, was examined by torture respecting his motive, he affirmed that "his only object was to gain a name among posterity." Mr. Everett, in his exquisite piece,—"*Dirge of Alaric the Visigoth*,"—represents the barbarian chieftain as anticipating the feelings with which his name would be recalled by the nation whose capital he had plundered:—

"And Roman hearts shall long be sick
"Before the name of Alaric."

It is very interesting to observe with what power some master-principle of the soul often seems to survive all others—exhibiting "the ruling passion strong in death." "He who has but a moment remaining," says the author of the paper cited at the head of this article, "is released from the common motives for dissimulation; and time, that lays his hand on every thing else, destroying beauty, undermining health, and wasting the powers of life, spares the ruling passion, which is connected with the soul itself. That passion

— sticks to our last sand.
Consistent in our follies and our sins,
Here honest nature ends as she begins."

Many striking instances might be adduced in illustration of this principle. Almost innumerable are the persons, whose ruling characteristic, having survived the wreck and decay of nature, has given proof of its power even to the last. Sometimes in the tranquillity of unclouded reason, sometimes in the incoherent ravings of delirium, expressions fall from the lips of the dying, in harmony with the chief impulses of their life. The mental constitution has a key-note, whose echoes are heard in death; certain sounds have been ever recurring to the ear; and while the harp is breathing its latest symphonies, those sounds still linger in expiring cadence. A selection of cases might be drawn from almost every department of human life. Napoleon died in the midst of a violent tempest. "The fifth of May," says Sir Walter Scott, "came amid wind and rain. Napoleon's passing

spirit was deliriously engaged in a strife more terrible than that of the elements around. The words *tête d'armée*, the last which escaped his lips, intimated that his thoughts were watching the current of a heady fight." Alexander Adam, the grammarian, imagined himself, in that solemn hour, at his old employment of keeping school. When the mists of approaching death gathered around him, he took their shadows for the coming of evening after a short winter's afternoon; and, as if dismissing his class, said aloud, "It grows dark; boys, you may go." Sir William Pitt, who flourished in the troublous times of England's history, died exclaiming, "O my country!" The last words of Quincy, animated by a kindred spirit, were, "O that I might live to render my country one last service." Lawrence passed into another world, during the heat of a naval engagement,—as the blood flowed profusely from his wounds, exclaiming, "Don't give up the ship." The death of Marshal Ney was the death of a Frenchman and a soldier. When the aid of a priest was offered him, he declined the offer. "I need no priest," said he, "to teach me how to die; I have learned it in the school of battle." He was shot in the garden of Luxembourg; and when an attempt was made to blindfold him, he indignantly tore away the bandage, saying, "Have you forgotten that for twenty-six years I have lived among bullets?" After having solemnly declared his innocence of any treasonable design against his country, he laid his hand upon his heart and cried out, with the most entire fearlessness and self-possession, "Aim true! France forever! Fire!"

In a pleasant chapter entitled "Poetical and Grammatical Deaths," in a well-known modern compilation, we find a few additional instances to the same purpose. Some of them are calculated to awaken a smile; and all, to draw forth a tear. We are grieved to see men of cultivation indulging in so trivial thoughts, just on the eve of their mysterious transit from time to eternity.

"De Lagny, who was intended by his friends for the study of the law, having fallen on Euclid, found it so congenial to his dispositions, that he devoted himself to mathematics. In his last moments, when he retained no further recollection of the friends who surrounded his bed, one of them, perhaps to make a philosophical experiment,

thought proper to ask him the square of 12; our dying mathematician instantly, and perhaps without knowing that he answered, replied, '144.' Père Bouhours was a French grammarian, who had been justly accused of paying too scrupulous an attention to the minutiae of letters. He was more solicitous of his words than his thoughts. It is said that when he was dying, he called out to his friends (a correct grammarian to the last), '*Je vas, ou je VAIS mourir ; l'un ou l'autre se dit.*' When Malherbe was dying, he reprimanded his nurse for making use of a solecism in her language. And when his confessor represented to him the felicities of a future state in low and trite expressions, the dying critic interrupted him, 'Hold your tongue,' he said, 'your wretched style only makes me out of conceit with them.' The favorite studies and amusements of the learned La Mothe le Vayer consisted in accounts of the most distant countries. He gave a striking proof of the influence of this master-passion, when death hung upon his lips. Bernier, the celebrated traveller, entering and drawing the curtains of his bed to take his eternal farewell, the dying man turning to him, with a faint voice inquired, 'Well, my friend, what news from the Great Mogul?'"

Scarron, the French poet, who burlesqued every thing, and even published in 1649 a poem entitled "The Passion of our Lord in burlesque verses," passed through life laughing and making merry; and a few moments before he died, he said, that 'he never thought it was so easy a matter to laugh at the approach of death.' When he saw his friends weeping around his death-bed, as life's silver cord was loosed, he said to them in a humorous manner, 'My children, you will never weep for me so much as I have made you laugh.' Such a scene as this might gratify the taste of the gay and dissolute Frenchmen of that period; but it produces in us only disgust. We are shocked by such untimely merriment. In how strong a contrast does it stand to the death-bed of the humble Christian; who converses cheerfully on the glories that are poured around him; waits with patient expectation the summons of his Master to enter into his rest; comforts the circle of weeping relatives who stand at his bed-side by his manifestations of unwavering hope in God; and at last solemnly, yet fearlessly comes down to the river of

death, dips his feet in its placid wave, crosses, as if dry-shod, through the dividing waters, and so ascends to "be ever with the Lord."

The semi-fabulous story of the mysterious stranger who required of Mozart the composition of a requiem, which the latter confidently regarded as a requiem for himself, is well known. It is also known that the great musician went on slowly and painfully with his work, his health and life gradually sinking as his labor drew near its close; and that with its completion, his lamp, which had been flickering in its socket, and blazing up with more than its wonted brilliancy before it expired, was quietly extinguished. We find the following exquisite description of his last moments in the "Musical Magazine."

"The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated; yet there was a strange fire in his eye, and the light of gratified joy on his brow that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks; and though his form was wasting by disease, yet the spirit seemed to acquire more vigor, and already claim kindred to immortality—for oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness that was to him, too truly a warning of his future and fast coming doom. Now it was finished, and for the first time for many weeks, he sank into a quiet and refreshing slumber. The apartment in which he lay was large, and well lighted by a window in a small recess, that opened to the east; near it his couch was placed, a table for writing at his feet, and just before him, his favorite, inseparable piano. The window was shaded by a curtain of crimson damask; and as the sun, which had scarcely attained its meridian, stole through it, there was a rich glow cast upon every object. One beam fell upon the head of the composer, and then passed, appearing to say,—'like this shall your day of life be,—bright and glorious; but even so shall it vanish and pass away, though shining in noontide splendor.' A slight noise in the apartment awoke him, when, turning towards a fair young girl who entered, 'Emilie, my daughter,' said he, 'come near to me—my task is over—the requiem is

finished. My requiem," he added, and a sigh escaped him, as present fame and future glory passed in vivid succession through his mind, and the idea how soon he must leave it all, seemed, for a moment, too hard to endure. 'O!' say not so, my father,' said the girl, interrupting him, as tears stood in her eyes, 'you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, for you have had nothing this morning, and I am sure we will nurse you well again.' 'Do not deceive yourself, my love,' said he, 'this wasted form can never be restored by human aid. From heaven's mercy alone, can I hope for succor; and it will be granted, Emilie, in the time of my utmost need; yes, in the hour of death, will I claim His help, who is always ready to aid those who trust in Him; and soon, very soon, must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it.' The tender girl stood in pallid, though mute distress; not a sigh, not a tear escaped her. The idea of death broke so suddenly on her mind, that it checked every mode of utterance, and she gazed on his countenance as in a dream.

"Death at any period of life, wears an awful aspect; but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse yet swayed by hope, has never been chilled by the sorrows, or distracted by the doubts and fears that hang over our earthly existence. Thus it was with Emilie; united by the tenderest sympathy with her father, and living, as it were, in a world of music, no wonder that she beheld death with terror; as the destroyer of all—of happiness. The dying father raised himself on his couch—'you spoke of refreshment, my daughter; it can still be afforded my fainting soul. Take these notes, the last I shall ever pen, and sit down to the instrument. Sing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, my passion, since my earliest remembrance.' Emilie did as she was desired; and it seemed as if she sought a relief from her own thoughts; for after running over a few chords of the piano, she commenced, in the sweetest voice, the following lines:

‘Spirit! thy labor is o’er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret—
Pause not on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like thee—the wretched shall find
A haven, a mansion of rest.

Spirit! how bright is the road,
For which thou art on the wing!
Thy home, it will be with thy Saviour and God,
Their loud hallelujahs to sing.’

“As she concluded the last stanza, she dwelt for a few moments on the low melancholy notes of the piece, and then waited in silence for the mild voice of her father’s praise. He spoke not—and with something like surprise, she turned towards him. He was laid back upon the sofa, his face shaded in part with his hand, and his form reposing as if in slumber. Starting with fear, Emilie sprang towards him, and seized his hand; but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss.”

The writer whose article has given occasion to the present, gives a striking account of the last records of Lorenzo de’ Medici, the celebrated Florentine nobleman.

“Lorenzo de’ Medici, upon his death-bed, sent for Savonarola to receive his confession and grant him absolution. The severe anchorite questioned the dying sinner with unsparing rigor. ‘Do you believe entirely in the mercy of God?’ ‘Yes, I feel it in my heart.’ ‘Are you truly ready to restore all the possessions and estates which you have unjustly acquired?’ The dying Duke hesitated; he counted up in his mind the sums which he had hoarded; delusion whispered that nearly all were the acquisition of honest inventions; self-love suggested that the sternest censor would take but little from his opulence. The pains of hell were threatened if he denied; and he gathered courage to reply that he was ready to make restitution. Once more the unyielding priest resumed his inquisition. ‘Will you resign the sovereignty

of Florence, and restore the democracy of the republic?' Lorenzo, like Macbeth, had acquired a crown; but, unlike Macbeth, he saw sons of his own, about to become his successors. He gloried in the hope of being the father of princes, the founder of a line of hereditary sovereigns. Should he resign this brilliant hope? Should he be dismayed by the wild words of a visionary? Should he tremble at the threats of a confessor? Should he stoop to die as a merchant, when he had reigned as a monarch? No! though hell itself were opening beneath his bed. 'Not that! I cannot part with that.' Savonarola left his bedside with indignation, and Lorenzo died without shrift."

It was wholly in keeping with the religious spirit of that amiable and accomplished princess, Isabella of Spain, that when she saw those who stood around her bed bathed in tears, she calmly said,—“Do not weep for me, nor waste your time in fruitless prayers for my recovery; but pray rather for the salvation of my soul.” Amid all the cares of royalty, she cared for her own soul; and strange as it may seem, some of the most repulsive measures of her government—repulsive alike to humanity and religion—(we refer now especially to the horrible Inquisition,) were the fruit of her anxious desire to do right, to promote the safety of her own soul, and the glory of God.

Our illustrations on this point would be incomplete, should we fail to give the Christian view of the subject. But here so numerous instances meet us, that we hardly know where to begin our selection. Hundreds and thousands, to whom religion has been a “ruling passion” during a long life, have adorned their profession by cleaving to it in death;—and not only cleaving to it, but triumphing in it. Its power has been shown in the higher, as well as in the lower walks of life; and men eminent for learning, influence and power, have been ruled by religion in their life, and consoled and sustained by it in death. Here belong the glorious company of the martyrs—finer illustrations could not be found. With them their “ruling passion” was not only strong in death, but stronger than death. Here also belong persons of elevated rank of every period and every name—kings, princes, soldiers; professional men, lawyers, physicians and divines—many, whose history has been written; many more, whose history remains unwritten; or whose regal, military, or political career has been duly recorded, while that glorious crowning event has been left out. The case of

the aged Polycarp, bishop of the church in Smyrna, is known to every one. When, at the place of execution, life was offered him if he would renounce Christ, he steadfastly refused,—saying, “Eighty and six years have I served him, and he has never done me any thing but good; why should I forsake him now?” Mr. Saunders, who was burnt at Coventry, on coming to the stake where he was to suffer, embraced it with apparent joy, exclaiming, “Welcome, cross of Christ! Welcome, everlasting life!” When Ridley and Latimer were bound together to the stake, the former said to his companion, “Be of good heart, brother; for God will either assuage the fury of the flame, or enable us to abide it.” The latter replied, “Be of good comfort, for we shall this day light such a candle in England, as I trust, by God’s grace, never shall be put out.” Mr. Rogers, who was burnt at Smithfield, in a letter to Bullinger shortly before his death, said, “We are still in the utmost peril, as we have been for a year and a half. We are kept asunder in prison, and treated with all kinds of inhumanity and scorn. They threaten us every day with death, which we do not value. We resolutely despise fire and sword for the cause of Christ. We know in whom we have believed, and are sure we have committed our souls to him by well doing. In the mean time help us with your prayers, that he that has begun the good work in us, would perform it to the end. We are the Lord’s; let him do with us as seemeth good in his sight.” Thus did these good men, in their death, confirm what they had preached and taught, spoken and felt in their lives. They had devoted themselves to Christ and his service with a zeal which made religion to them a ruling passion. And thus, when every thing else forsook them, this did not forsake them. When every external source of comfort was taken away, this made their comforts abound. They ceased, in many instances, to live upon the solace of Christian society; they were deprived of every thing which could make life desirable; they were immured in prison walls and shut out from the light of heaven; and when they were relieved from their gloomy incarceration, it was often only to be carried to a death of agony. But the thorny path which they trod had its roses of spiritual joy. In their consciousness of possessing the love of Christ, they went

to their deaths as a man to his repose; as a child to a festival; or a victorious general to a splendid triumph. And, though they might not have adopted the words, they breathed the spirit of the apostle Eliot, whose last utterance upon earth was, "Welcome joy!"

It is difficult to draw a clear line of distinction between those Christian heroes who have furnished a good illustration of the power of the ruling passion in death, and those who have exhibited great peace in death. For the ruling principle of a good man is one which pours peace into his soul; and when he dies in peace, he exhibits the influence of that ruling principle, strong in death. It seems almost the natural course of things that a Christian should die in peace. His pious life tends towards such an end. "Peace," said Christ to his disciples, "I leave with you; my peace I give unto you." Not only distinguished divines, whose days are spent in employments pertaining to religion, but statesmen who pass their lives, busied with the affairs of government, have splendidly shown, to use the words of Addison, "how a Christian can die." The following notice of the last days of "that noble Christian, the Earl of Argyle," is a case in point. The account is taken from the "Critical Essays of John Foster, extracted from the Eclectic Review."

"For constancy and equanimity under the severest trials, few men have equalled, none ever surpassed the Earl of Argyle. The most powerful of all tempters, hope, was not held out to him; so that he had not, in addition to his other hard tasks, that of resisting her seductive influence; but the passions of a different class had the fullest scope for their attacks. These, however, could make no impression on his well-disciplined mind. Anger could not exasperate, fear could not appal him; and if disappointment and indignation at the misbehavior of his followers and the supineness of the country, occasionally did cause uneasy sensations, they had not the power to extort from him one unbecoming, or even querulous expression. Let him be weighed ever so scrupulously, and in the nicest scales, he will not be found, in a single instance, wanting in the charity of a Christian, the firmness and benevolence of a patriot, the integrity and fidelity of a man of honor.

"In order that the triumph of injustice might be complete, it was determined that without any new trial, the earl should suffer upon the iniquitous sentence of 1682. Accordingly, on the thirtieth day of June, 1685, he was brought from the Castle to the Laigh Council House, and thence to the place of execution. Before he left the castle, he had his dinner at the usual hour, at which he discoursed not only calmly, but even cheerfully. After dinner he retired to his bed-chamber, where he slept quietly for about a quarter of an hour. While he was

asleep, one of the members of the council came and intimated a desire to speak with him. Upon being told that he was asleep, the manager disbelieved the account. To satisfy him, the door was half opened, and he then beheld in a sweet and tranquil slumber the man who, by the doom of him and his fellows, was to die within the space of two hours. Struck with the sight, he hurried from the room, quitted the castle with the utmost precipitation, and hid himself in the lodgings of an acquaintance, flung himself upon the first bed that presented itself, and had every appearance of a man suffering the most excruciating torture. His friend offered him some wine. He refused, saying—'No, that will not help me; I have been with Argyle, and saw him sleeping as pleasantly as ever man did, within an hour of eternity. But as for me'—

"What a satisfactory spectacle to a philosophical mind, to see the oppressor in the zenith of his power envying his victim! What an acknowledgment of the superiority of virtue! What an affecting and forcible testimony to the value of that peace of mind which innocence alone can confer! When we reflect that the guilt which agonized that man was probably incurred for the sake of some vain title, or, at least, of some increase of wealth, which he did not want, and possibly knew not how to enjoy, our disgust is turned into compassion for that very foolish class of men, whom the world calls wise in their generation.

"Soon after his short repose, Argyle was brought to the council-house, from which place he dated the letter to his wife, and thence to execution. On the scaffold he had some discourse with the two ministers, Mr. Annan and Mr. Charteus. He desired both of them to pray for him, and prayed himself with much fervency and devotion. The same mixture of firmness and mildness is conspicuous in every part of the speech which he then made to the people. He said,—'We ought not to despise our afflictions, nor to faint under them. We must not suffer ourselves to be exasperated against the instruments of our troubles, nor by fraudulent, nor pusillanimous compliances, bring guilt upon ourselves. Faint hearts, ordinarily, are false hearts, choosing sin rather than suffering.'

"Having then asked pardon for his own failings, both of God and man, he would have concluded; but being reminded that he had said nothing of the royal family, he adds, that he prayed that there might never be wanting one of the royal family to support the Protestant religion; and if any of them had swerved from the true faith, he prayed God to turn their hearts, but at any rate to save his people from their machinations. He then turned to the south side of the scaffold, and said—'I pray you do not misconstrue my behavior this day! I freely forgive all men their wrongs and injuries done against me, as I hope to be forgiven of God.' Mr. Annan repeated these words louder to the people. The earl then went to the north side of the scaffold, and used the same or like expressions. Mr. Annan repeated them again, and said—'This nobleman dies a Protestant.' The earl stepped forward again, and said,—'I die not only a Protestant, but with a heart-hatred of Popery, Prelacy, and all superstition whatever.' He then embraced his friends, gave some tokens of his remembrance to his son-in-law, Lord Maitland, for his daughter and grandchildren, stripped

himself of part of his apparel, of which he likewise made presents, and laid his head upon the block. Having uttered a short prayer, he gave the signal to the executioner, which was instantly obeyed, and his head was severed from his body."

It would be easy to add to this account equally satisfactory narratives of other eminent statesmen. There have been men who could shine in the Cabinet, while they were also lights in the church. Those who have been characterized by lion-hearted courage in administering the affairs of state in difficult emergencies, have, in other ages, often been men who knew how to abase themselves in secret before God, and who found pleasure in private communion with him. But our limits forbid us, in this department, to enlarge.

Scarcely any thing within the compass of our reading, is more beautiful than the description of the last days of the venerable Bede, who was translated into immortality A. D. 735. The circumstances of his death are thus detailed by his pupil, Cuthbert :

"About two weeks before Easter, he began to be much troubled with shortness of breath, yet without pain ; and thus continued, cheerful and rejoicing, giving thanks to Almighty God day and night, nay, even every hour, till the day of our Lord's ascension. He daily read lessons to us, his scholars ; the rest of the day he spent in singing psalms. The nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he awoke, he resumed his accustomed devotions, and, with expanded hands, never ceased returning thanks to God. Indeed, I never saw with my eyes nor heard with my ears any one so diligent in his grateful devotions. O truly blessed man ! He sang that sentence of St. Paul, 'It is a fearful thing to fall into the hands of the living God ;' and many other things from the Scripture, in which he admonished us to arouse ourselves from the sleep of the mind. He also recited something in our English language, for he was very learned in our songs ; and putting his thoughts into English verse, he repeated it with much feeling. For this necessary journey no one can be more prudent than he ought to be, to think before his going hence what of good or evil his spirit after death will be judged worthy of. He also sang anthems according to his and our custom, one of which is, 'O glorious King, Lord of hosts, who triumphing this day didst ascend above all the heavens, leave us not orphans, but send the promise of the Father, the Spirit of truth, upon us. Alleluia.' When he came to the words 'leave us not,' he burst into tears, and wept much. By turns we read, and by turns we wept ; indeed, we always read in tears. In such solemn joy we passed the fifty days. But during these days, besides the daily lessons which he gave, and the singing of psalms, he endeavored to com-

pose two works. The one was a translation of St. John's Gospel into English, as far as where it is said, 'But what are these among so many;' the other, some collection out of St. Isidore's book of Notes. On Tuesday before Ascension-day, his breathing began to be very strongly affected, and a little swelling appeared in his feet. All that day he dictated cheerfully, and sometimes said, 'Make haste, I know not how long I shall hold out; my Maker may take me away very soon.' It seemed to us he knew well he was near his end. He passed the night awake in thanksgiving. On Wednesday morning he ordered us to write speedily what we had begun. This being done, we walked till the third hour, with the relics of the saints, as the custom of the day required. Then one of us said to him, 'Most dear master, there is yet one chapter wanting. Do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble; take your pen and write fast;' he did so. But at the ninth hour he said to me, 'I have some valuables in my little chest. Run quickly, and bring all the priests of the monastery to me.' When they came, he distributed his small presents to them, and exhorted each of them to attend to their masses and prayers. They all wept when he told them they would see him no more; but rejoiced to hear him say, 'It is now time for me to return to him who made me. The time of my dissolution draws near. I desire to be dissolved, and to be with Christ. Yes, my soul desires to see Christ, my King, in his beauty.' In this manner he continued to converse cheerfully till the evening, when the pupil mentioned before said to him, 'Dear master, one sentence is still wanting.' He replied, 'Write quickly.' The young man said, 'it is finished.' He answered, 'Thou hast well said, all is now finished. Hold my head with thy hands, for I shall delight to sit at the opposite side of the room, on the holy spot at which I have been accustomed to pray, and where, while sitting, I can invoke my Father.' When he was placed on the pavement of his little place, he sang, 'Glory be to the Father, and to the Son, and to the Holy Ghost;' and expired as he uttered the last words. Such was the happy, the glorious conclusion of life to this first of scholars."

This narrative reminds us of the rude age to which it belongs. It exhibits the venerable priest in the attire of a church, whose claims to be the true church of Christ we can by no means concede. But such beautiful simplicity, earnestness and piety, and such peace in death, cannot but be admired wherever they are seen.

The dying expression of Bede resembles that of Gordon Hall, one of the earliest American missionaries to Bombay. He died suddenly of Asiatic cholera, at a distance from his place of abode. After having given his attendants several necessary directions, and prayed for himself, for his family and for the heathen, he cried out three times, 'Glory to thee, O God,'—and expired. As the death-chills gathered around his body, he employed his last

strength in this divine doxology;—a meet occupation for one whose redeemed spirit was just entering into the heavenly temple. The ascription, thrice repeated by his dying lips, was, as it were, a strain heard from the celestial sanctuary, as its golden gates were opening for his admission. It was as if he began to sing the immortal anthem of Paradise, while he was in the act of passing into its bliss.

The rapturous state of Dr. Payson's mind for a considerable time before his death, is familiar to most readers of biography. Andrew Fuller, near the time of his demise, said to a young minister, "I have a hope, in the strength of which I think I could plunge into eternity." President Edwards with the utmost calmness spoke of his approaching decease, and made such arrangements as were necessary in reference to that event. Christmas Evans, the celebrated Welsh preacher, when dying, spoke largely of his preaching,—Christ crucified being its main theme,—and closed by calling out deliriously, as he was departing,—"Good bye,—drive on." He evidently supposed himself setting out with a friend upon a journey. His glowing imagination was too far dimmed by the shadows of death to suggest to him, that with the prophet's "horses of fire and chariots of fire," and, with an angelic convoy for his guard and company, he was journeying to the promised land; and that in a few moments, when he should come to its brink, God would

"Bid Jordan's narrow stream divide
And land him safe in heaven."

The death of Felix Neff was as beautiful as his life had been. A few days before it occurred, supported by two persons, he wrote at intervals as he was able to see, and in large and irregular letters, a farewell epistle of love to his Christian friends in the Alps—it was the last he ever wrote. The closing words of it were, "I ascend to our Father in entire peace. Victory, victory, victory through Jesus Christ!"

The peace in death exhibited in these instances was evidently the result of a religious spirit. There is a resignation of the battle-field, blind and stupid; and a resignation which springs from the dread of pain or loss,

or from the anguish of disappointment. But it is different from the triumphant submission of Christian souls. In order to estimate its beauty and its worth, we need only contemplate two or three instances in which its absence has been keenly felt and deeply deplored. The death of Voltaire is said to have been miserable in the extreme. Cardinal Wolsey, dying, uttered the well known lamentation, "Had I served my God but half as faithfully as I have served my king, he would not have deserted me in my extremity." The case of John Randolph has already been quoted. The poet Shelley was apparently a person of the most heroic character, and one not likely to feel any serious alarm in the hour of danger. When sailing in Lord Byron's yacht, a storm arose which threatened the destruction of the vessel. Shelley was immediately alarmed. Nothing could render him tranquil; he called out in agony for mercy from that very Being on whose laws he had not only himself trampled, but whose sovereignty over the hearts of others he had sought to overthrow, and whose name he had never mentioned without the most profane ridicule. His terrors are described as having been fearfully awful.

We have before spoken of Queen Elizabeth, and of a single scene which took place at her death-bed. That account is included in another, far more thrilling. We find it in a narrative published a few years since in London.

"The queen lay in her bed; she had ordered her attendants to draw the curtains over her windows, and she watched the leafless trees waving to and fro before them, and the ruddy flame of her fire dancing upon the tapestry. Elizabeth had sunk into that partial torpor in which, though the mind has not altogether yielded to the influence of sleep, the memories, the visions that pass over it, have the indistinctness of a dream. A long train of shadows flitted before the mental eye of Elizabeth; there was the fair face of Gertrude Harding, and another face as fair; the features too, of the ill-fated Essex, rose to blight her in her sleep; but ever were those female faces present, even when the others had passed away. Suddenly Elizabeth started up—she was wide awake, but an unutterable horror had seized upon her soul. Any thing to escape from that bed!—and when her dismal shriek had

summoned her attendants to her apartment, they found her standing in her night dress on the floor, her hands clenched, her eyes fixed as if in convulsion, and specks of foam upon her parted lips. It was a frightful spectacle—the strongly marked but withered features and stony blue eyes of the miserable queen!

“But what needs it to prolong the description of scenes so horrible; the struggles of a soul which had used its greatness to destroy; and which, summoned to quit that world it hath too much loved, shrunk from the contemplation of its past career.

“No entreaties could prevail upon the wretched queen to return to her bed; she raved, screamed, and wept at the proposal. Cushions were brought, and upon them she was extended, bitterly bemoaning her miserable fate, and refusing all refreshment and consolation.

“Who does not know that for ten days the unhappy queen thus remained, still refusing to enter her bed. The bishops and the lords of the council alike in vain entreated her to alter her resolution. To Lucy Fenton, whom she still detained in attendance, she expressed strong indignation against secretary Cecil, the son of her old favorite, Burleigh.

“‘He telleth the people, Mrs. Wiloughton,’ said Elizabeth, ‘that I am mad: but I am not mad; O, would to God that I were!’

“‘Gracious madam, be comforted!’ said Lucy, who was moved by the pitiable condition of the queen.

“‘Do not then mock me, fair dame, with such empty words,’ replied Elizabeth: ‘had thy poor cousin seen me thus, she had known me better than to talk of comfort. Alas, alas, why does her face still pursue me? God knows how bitterly I mourned her fate: but it cometh, it cometh forever, and still accompanied by another, which my soul sickeneth to behold.’ While Elizabeth spoke, entered Sir Robert Cecil with the Lord Admiral, a relation of the queen: they came to entreat that she would suffer herself to be conveyed to bed.

“Elizabeth looked round, shuddering at her costly couch. ‘O, never, never!’ she exclaimed. ‘O, Cecil, if thou hadst seen there what I have seen, thou wouldst not drive thy mistress to that couch of horrors!’

“ ‘What has your Grace there beheld?’ said Cecil; ‘have you seen the dwellers of another world?’

“ ‘Nay!’ answered Elizabeth, ‘assuredly that is an idle question, and beneath our notice.’

“ ‘In sooth your Grace must retire to bed,’ persisted Cecil; ‘if it be but to satisfy the affection of your people.’

“ At these words, the embers of an almost extinguished fire again blazed in the heart of Elizabeth, and lighted up her worn features with something of the dignity of old; she raised herself on her cushions.

“ ‘Must!’ she exclaimed,—‘is *MUST* a word to be addressed to princes? Little man, little man, thy father, if he had been alive, durst not have used that word. But alas, alas,’ continued the queen, wringing her hands, and speaking in a tone of deep dejection, ‘thou art growing presumptuous, because thou knowest that I shall die!’

“ ‘Good madam, be comforted,’ said the Lord Admiral, again approaching the queen.

“ She again raised herself with Lucy’s assistance, and grasping him by the hand, she looked him piteously in the face, then bursting into tears, she exclaimed,—‘My lord, my lord, I am tied with an iron collar about my neck, I am tied fast, and the case is altered with me!’

“ From this time, the queen gradually sunk, falling into a lethargy which released her from those mental torments which had wrung the compassionate heart of Lucy to behold; during this lethargy she was placed in her bed.”

We conceive that Boswell, in his *Life of Johnson*, has by no means done justice to the last days of the great moralist. Either he was not acquainted with the facts, or they were so little to his taste that he thought it best to suppress them. All that he says of the closing scene is cold and stately; it exhibits nothing of the warmth and sincerity of Christian faith; it creates no vibration of a kindred chord in a Christian heart. During his life-time hitherto, Dr. Johnson’s views of the doctrine of atonement seem to have been practically very inadequate and defective. And unfortunately for him, some of his spiritual comforters, when he drew near the last extremity, were as much in the dark as himself. On a certain

occasion, finding him in great mental distress, "I told him," says Sir John Hawkins, "of the many enjoyments of which I thought him in possession—a permanent income, a high degree of reputation for his moral qualities and literary exertions," etc. At another time, after Sir John Hawkins had been endeavoring to console his distinguished friend by considerations drawn from the uprightness of his life and conversation, and his efforts in the cause of virtue, he remarks, "these suggestions made little impression on him; he lamented the indolence in which he had spent his life; talked of secret transgressions; and seemed desirous of telling me more to that purpose than I was willing to hear." On a subsequent occasion, the same author relates, "One day in particular, when I was suggesting to him these and the like reflections, he gave thanks to Almighty God; but added that, notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and he could not think of it but with great pain and trouble of mind." Sir John confesses himself to have been "very much surprised and shocked at such a declaration from such a man," and proceeds to relate in what manner he dealt with the conscience of his illustrious friend. He said to him "that he conceived his life to have been a uniform course of virtue; that he had ever shown a deep sense of, and zeal for religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enormities, yet rejecting those advantages that result from the belief of divine revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious." But these self-righteous arguments had little efficacy in ministering comfort to a mind diseased.

"In a visit which I made him in a few days," says the same writer, "in consequence of a very pressing request to see me, I found him laboring under very great dejection of mind. He bade me draw near to him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join in it, he, with a look that cut me to the heart, told me that he had

the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him, as I had done before, to reflect on the course of his life, and the services which he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offences he reasoned thus; 'Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they were committed, he is a stranger. He is, therefore, to look on himself as the greatest sinner that he knows of.' At the conclusion of this argument, which he strongly enforced, he uttered this passionate exclamation:—'Shall I, who have been a teacher of others, be myself a cast-away?'

Dr. Johnson seems to have retained, till near the close of his life, his earlier notions of expiation for sin on the part of the sinner, by the performance of an equivalent quantity of good works. It was on this ground that he once said to a friend who was endeavoring to comfort him by reasoning so little evangelical, "admitting for a moment that all you say is true, yet how can I tell whether I have done enough?" He felt that here was a weakness in the argument, an important defect in the principle of the consolation. He therefore refused to be comforted by the ordinary topics of conversation which were proposed to him; and, in consequence, desired to see some clergyman, and described the views and character of the person he wished to consult. A Mr. Winstanley was mentioned, as exactly answering to his wishes; and the Doctor desired a note to be written in his name, earnestly requesting his attendance as a minister. Mr. Winstanley, who was in a most debilitated state of nerves, was overpowered at receiving the note, and was appalled at the thought of encountering the learning and talents of the Doctor; being wholly unaware of the meekness with which his heart was prepared to receive the words of salvation. In his perplexity, he consulted with his friend, Colonel Pownall, who urged him without delay to follow what appeared such a remarkable call of Providence. For a time, his nervous apprehensions seemed to give way; but they soon returned; and, abandoning all

thoughts of a personal interview, he determined on writing the following letter:—

“DEAR SIR,—I beg to acknowledge the honor of your note. I am sorry that the state of my health prevents a compliance with your request. My nerves are in so shattered a state, I feel as if I should be confounded in your presence; and instead of promoting, should only injure, the cause in which you seek my aid; therefore, permit me to write what I should wish to say, were I present. I can conceive what must be the subject of your inquiries; your views of yourself may be changed with your condition; and that in the near approach of death, what you considered mere peccadilloes, have risen into mountains of guilt; while your best actions have, in your esteem, dwindled into nothing. Whatever side you look at, you only see positive transgression, or defective obedience: and hence, in self-despair, you may be inquiring, ‘what shall I do to be saved?’ I say to you in the language of the Baptist, ‘Behold the Lamb of God, that taketh away the sins of the world!’

“When Sir John Hawkins came to this part of Mr. W.’s letter, the Doctor interrupted him, anxiously asking him, ‘Does he say so? Read it again, Sir John.’ Sir John complied; upon which the Doctor said, ‘I must see that man; write again to him!’ A second note was accordingly sent; but even this repeated solicitation could not prevail over Mr. Winstanley’s fears. He was led, however, by it, to write again to the Doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversations of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appeared to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom even of the valley of the shadow of death.”

The remainder of the narrative, which needs the preceding statements in order to a complete understanding of it, is furnished by Boswell. “Dr. Brocklesby,” he says,

"who will not be suspected of fanaticism, obliged me with the following account. 'For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary, beyond all good works whatever, for the salvation of mankind.'"

It cannot be denied that men often think of religion and of fitness for death, when they come to the close of life, otherwise than in their days of health. Eternity casts its light over into this world. Its illumination is perceived through the chinks by which the soul is to escape from the body. This is clearly shown in the narrative of Dr. Johnson.

"Men may live fools, but fools they cannot die."

We have been impressed with the truth of this statement, in the case of Paine, the miserable infidel. Often, for a long time together, when he was on his death-bed, he would exclaim, "O Lord, help me, O Christ, help me, O Christ, help me!" Notwithstanding his vain boasts, he met death with terror and consternation. He urged a young woman who had read his "Age of Reason" in early life, to tell him what she thought of it. After some hesitation, she answered that she thought it the most dangerous book she had ever seen, saying also that she burned it. He replied that he wished all its readers had been as wise as she, adding, "if ever the devil had an agent on earth, I have been one!" Philip, of Spain, on his death-bed, was greatly anxious for his salvation. As a curious instance of a mercantile spirit in moral things, we give a copy of the proposal, which he sent to his confessor a few days before he died: "Father confessor, as you occupy the place of God, I protest to you that I will do every thing you shall say to be necessary for my being saved; so that what I omit doing will be placed to your account, as I am ready to acquit myself of all that shall be ordered."

It is natural that we should cleave to life. The instinct of self-preservation, implanted in us for the wisest pur-

poses, prompts all men to desire and to labor after continued existence. On this account, some have deemed it preposterous to assert that any have sincerely desired to die, unless they were driven into that preference by agonizing pain or the bitterest disappointments. In our judgment, however, it is not altogether unnatural or unphilosophical. A Christian mind could easily see so much to be admired in the heavenly mansions, as would eclipse all the attractions of the world. To him who appreciates the glories of immortality, the splendors of time are of little worth. Thus it was that St. Paul spoke of his "having a desire to depart and to be with Christ, which is far better;" and again, in the same spirit, "to die is gain." Thus also the extatic anticipations of the martyr Stephen communicated to his countenance such a calm, sublime repose and sweet, seraphic dignity, that "all that sat in the council" where he was tried for his life, "looking steadfastly on him, saw his face, as it had been the face of an angel." A man who cannot conceive of death as an object of desire, has never yet fully studied the nature and the power of Christianity.

Yet death is not to be lightly thought of, nor hastily desired and sought. "It is a serious thing," in the words of the trite proverb, "to exchange worlds." We ought, therefore, patiently to await the appointed time, to pursue diligently the duties of our calling till the summons comes, and to adorn life with noble deeds and with a pious spirit.

ARTICLE VI.

REMARKS UPON AN INTELLIGENT ADHERENCE TO THE GOSPEL.

WE start with the proposition that all are bound to study and understand the gospel.

The Bible deals with every intelligent being as with a responsible agent, at once able and free to choose or neglect its truths and bide the consequences. "Choose ye this day whom ye will serve," is the language of the Old Testament; and "search the Scriptures," and "take heed how ye hear," is the language of the New Testament. And is there nothing in our moral and intellectual natures, which commands us, almost as audibly as the Bible can, "try the spirits and see whether they be of God?" Indeed, all this is so obvious that to argue it would seem like trifling with our readers, and we pass on.

The character of the times upon which we have fallen demands also that we study and understand the gospel. The world, since the fall, has been a combination of good and evil. We live in the midst of much light and much darkness, much truth and much error. The number of injudicious speculators in religion, "who think themselves to be something when they are nothing," whose great aim is to palm off upon the people a worthless theory as truth, is very large, and without intelligence we become their dupes. And here again we surely need not dwell; what security have we, but in an intelligent study of truth?

It is equally plain that the study of the truth should be attended with devout, sincere prayer, that the student may be enlightened. How anxiously should we bow before the throne of God, our Bibles open and our desires ascending to heaven, that "we may know the truth and that it may make us free" from all delusions. To whom else can we go, with any certainty of being effectually enlightened?

Though all this is so fundamental, and so important,

there is nothing in which the mass are more remiss ; and there is no remissness which causes them greater injury. Quite a large class are mere spectators of what is transpiring around them, and followers of the crowd in the midst of whom they are placed, who seldom read the Bible for themselves, and still less frequently task their minds with thought, which bears the least resemblance to prayerful investigation. Their apology is that they have no time, inclination, or ability for such employment ; but this apology is exploded by the previous considerations, that the Bible and their circumstances demand it. It were quite as consistent for the indolent in other matters to make the same apology. It is as true, let it be remembered, in regard to investigation as to any thing else, that, "to him that hath shall be given ; and from him that hath not shall be taken away even that which he hath." Time should be taken for this important work as a duty ; soon, quite soon, the process will become a privilege ; and the ability to pursue it will increase as you proceed. Neglect almost any thing, and you will soon find yourself without either time, or inclination, or ability to attend to it. On the same principle, let the sluggish mind be forced into the task of investigation, and you will soon abound in every thing necessary to its progress.

Besides this class there is another, whose positiveness and conceit entirely preclude useful investigation. They decide for or against that which is presented, and no argument can influence them to change their views or examine the grounds of them. This course is safe when good opportunities, well improved, have been enjoyed ; although even then such a position is unfavorable to light. Such are not open to conviction, and they easily imbibe certain sentiments ; and to imbibe them is to adhere to them to the last, whatever the array of evidence against them. Every thing which does not come up to their standard is error and only error. Such need the exhortation of the apostle : "Let nothing be done through strife or vain glory ; but in lowliness of mind, let each esteem other better than themselves." An humble, docile spirit is indispensable to the study of the gospel.

The least appearance of antiquity is sufficient to doom

what claims to be truth, in the estimation of some; while others, with as little hesitancy, decide against whatever wears a modern garb. To either of these extremes the authority of the Bible is of little more value than that of any other good book. The former class will have nothing old, the latter nothing new. We should be capable of examining the claims to divine authority of every thing presented; and willing as well as able to decide in favor of truth, whether it bears a venerable or youthful appearance.

Such is the condition of others, that they are quite unable to pierce the manner of a speaker, and to discern either truth or error through it. Unusual eloquence has passed off upon a deceived people many a worthless moral coin. A certain tone of voice, however unnatural, carries conviction to some; while a different manner, because comparatively correct, perhaps, is sufficient to doom the speaker and all he communicates. It is a well known fact, that some of our ablest and best men are deemed dull, cold, uninteresting preachers, for no other reason than that their manner does not suit their hearers. It matters not how rich the thought—how deep the research—how perfect the imitation of the model, the Bible,—to not a few it is all worthless, because the manner is repulsive.

While this argues the importance of an attractive manner in preachers—more, their exceeding culpability who occupy the pulpit without seeking this great means of usefulness—it is no apology for the hearer that he discovers not the truth through the manner. Such an acquaintance with the truth as is both requisite and possible to all, would make it welcome, though its dress were like that of John the Baptist,—“camel’s hair and a leathern girdle.”

We are utterly astonished that certain truths do not obtain more admirers and adherents. But how can it be expected that they should, when the mass of people are influenced in this way? When such absurdities as Mormonism, or Transcendentalism, or Millerism, make their way among us, we are perfectly astonished; but how can it be otherwise, if the people have no intellectual or moral discernment?

If the question arises, how shall a better state of things be attained, we answer, it is not the work of a moment, or of any single impulse. Our ministers and Sabbath school teachers must be pious and intelligent. Parents must feel their responsibility in this respect to their children, and be capable of giving them a right direction. We must all bear in mind that we have an intellectual and a moral nature to be enlightened and strengthened, as well as a fancy to be pleased; and, instead of being constantly in pursuit of that which will please and animate us, we must be willing patiently and perseveringly to toil in the mine of truth. What though it is irksome, it is profitable, and that should suffice.

In confirmation of the view taken, inquire of the absurdities of this, or any day, where they obtain the most willing ears, and carry off the largest number of deluded adherents;—the answer will be, in those communities where religion has been a matter of mere feeling and excitement—where intelligence and sobriety, if not repudiated, have been neglected. Go to any community deluded by error, and you will not find there the well instructed, substantial followers of Christ; but persons of more zeal than piety—of more fancy than intelligence. Follow the path of the moral tornadoes which sweep through the world, and you will find it as circuitous and without design as is ignorance and unstable religion. They are attracted by communities built upon the sand; and repulsed and driven off by those built upon the rock.

Our next proposition is that the Gospel is the standard of truth. It is both the standard in regard to truth, and the means of its propagation.

We need hardly say that this standard originated in unearthly wisdom; and any standard differing from it is condemned by the very fact that it differs. But it is objected, “does not every generation grow wiser?” “Is not experience the best teacher?” Not in this respect, we answer. There is but one God; he has inspired but one class of men; his work had reached its perfection upon its first development. Truth is unchangeable and eternal. You may make improvements any where else, but not here; else Jehovah is but on a level with his creatures, and inspiration with experience.

We are far from assuming that every thing which claims the antiquity we are contemplating does so with propriety; or that nothing which is of recent discovery has a sufficiently ancient origin. For instance, we suppose, as is always the case with extremes, that the truth may often lie between what is called the old and the new school. We think it by no means difficult to discover the inventions of men in some of the theories advanced on both sides. It is that path which will bear the test of the gospel which we recommend, find it where we will; and that which will not bear this test, we reject, however tempting it may be. How great the folly and wickedness of the least departure from this way, under whatever pretence. Let the apostle Paul here speak: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another, but there be some that trouble you, and would pervert the gospel of Christ: but though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Let us now compare with the Scriptures some of the theories of the present day.

Christians frequently seek comfort to the neglect of duty. This is, perhaps, more correctly a practice, than a theory; for few theorize in this manner, while multitudes thus practise. It is of little consequence, however, what we call the error, provided we forsake it. Especial piety is even claimed for, and sometimes, we fear, by those who profess great peace, but manifest very little of that laborious, self-sacrificing spirit, essential in Jehovah's plan of reclaiming the world. The preacher finds readier responses when he directs to the promises, than when to the commands of God; and more volunteers for the closet than for missions.

While it is comforting to dwell mainly upon the consolatory doctrines of the Bible, we should remember that ours is a life of toil. When it pleases God to remove us from his vineyard, to his palace, then it will be our privilege to be in a state of rest. Besides, our model the Bible dwells mainly upon the motive to obedience, to exertion; and if a reason is necessary for the fact, we have a good one, in that while we are sufficiently inclined to seek personal happiness, we are quite disinclined to severe labor

and self-denial. Besides, "all Scripture is given by inspiration of God and is profitable," not only "for doctrine, but" also "for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

Let us not, however, be suspected of discouraging the enjoyment of religion; but rather of encouraging the practice of religion. While we suppose devotion essential to piety, we freely confess that we have no fellowship for that zeal for religion which expends itself in sighs or extacies. True devotion goes hand in hand with toil and sacrifice. "My father will leave me nothing to do," said the youthful Alexander, when he heard of Philip's success in arms. "What will be the advantage, if I possess the wealth and thrones of subject kingdoms, while at the same time I do nothing?" That was a spirit worthy a better cause; and while we may not imitate most examples from the same source, we may indignantly reject the happiness which is not the result of usefulness; for Satan only offers such. With a world around us to be reclaimed—with the love of Christ, both as manifested to ourselves and to our race, to constrain us, we should be satisfied with nothing short of doing something, nay, much for the world. The work of the church is the extension of the Redeemer's kingdom; and every disciple of that kingdom should feel that comparatively little is the advantage of his personal blessing, unless he does something to promote the work.

What examples of toil, amounting in most cases to severe sacrifice, we find in primitive Christians! Our Lord set them the example of incessant labor. He had "not where to lay his head," but "went about doing good," suffering reproach in the midst of his toils. His was perpetual labor till the end of his earthly career. The early disciples were not men to look upon this example as set to excite their admiration alone; much less to deceive the people with appearances never again to be realized; but as an honest, genuine example, to be imitated by all those who would be followers of the Master. They buckled on the harness with a good-will, and dreamed not of "retiring from business," until they retired from the world. Let us study their example. Let us trace their path from day to day, from night to night,

devoutly, and then we shall understand the command,—
“Be not weary in well doing, for in due season we shall reap, if we faint not.”

For aught we know, some may think too much of good works, and may have deserved the taunt—“your religion is all do, do, do.” But let it be remembered, the error consists not in doing; for none of us have done or are likely to do any thing to be compared with the works of the early disciples. The error consists in deeming works meritorious, and in trusting in them to secure to us the favor of God. There is no danger of doing too much. We may well exclaim with the apostle,—“Show me thy faith without thy works, and I will show thee my faith by my works.”

Another false theory of the world is that extra zeal in behalf of the gospel at some period, or in relation to some portion of it, is a sufficient apology for neglect of it at other periods and in other portions. Said Paul to the Corinthians, “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.” To awake once in a year or two, and bustle about with great zeal, as an apology for past or future indifference, is a modern innovation, and the sooner it is repudiated, the better for all concerned. We are not to expect constantly what is now called a revival, though we regard the exhortation of the apostle; nor would there be at any time, in such a case, that entire absence of the fruit with which modern revivals are often attended. The gospel theory is that those who follow Christ should always follow him—not at a distance, where they will not be suspected of the thing, but where all can see their loyalty. Like the industrious husbandman, we should toil on in the prosecution of our work as Christians, receiving the different fruits in their seasons with joy, as God is pleased to grant them. This is not inconsistent with an occasional season of unusual diligence, like those of the husbandman’s seed time and harvest; but it is inconsistent with that indifference which characterizes, for the most of the time, numerous professed disciples of Christ. We think too little of a patient, enduring zeal for truth; and too much of a pleasing, all-absorbing zeal, evidently of a temperature too high to last.

It is, perhaps, more singular still, that any attachment

to, and zeal in behalf of certain doctrines and practices should be deemed a sufficient apology for the neglect of others equally required in the Scriptures. We are not left to choose between the commands of God, but are to embrace them all; and a partial rejection of any of them, if not equally rebellious and disastrous with entire rejection, is so to some extent; and to how great an extent no one can tell. Nothing is sufficiently respectful to Jehovah or safe to man, but the entire reception and practice of "all Scripture."

We should never fear to approve of the truth or to condemn heresy, in whatever company we find them. If the former is among those who hold to error for the most part,—and such a thing may occur,—should we not recognise it as a friend? Is it to be denied for its company, when it had no voice in the choice? Truth is truth, as much in one place as in another; and to deny it any where, is to deny Christ. So on the other hand, we are not by silence, or by smiles, to approve of error discovered among those who hold the truth for the most part. Satan is Satan in any company; and the fact that our friends have been deceived in some particular or two, who are so quick to recognise his Majesty generally, is no reason why we too should be deceived or suffer them to remain in error. It is the wisdom of this world to fear that we shall assist those who hold dangerous errors, by acknowledging the little truth they have associated with them; and to expect injury to their usefulness, who in the main are right, by a prompt acknowledgment and reproof of their errors. It is astonishing how little discernment we have on such points, and how readily Satan takes advantage of this weakness to prop up portions of his falling empire. Have we never heard sentiments like the following? "You must allow these errors, or you may stop the work of the Lord, which is progressing in spite of them." "Be silent about these errors, for the wicked have discovered them, and are condemning them." "Where there is so much according to the oracles of God, do not mention the things which are not." How astonishing that men can reason in this way! We have not so learned the gospel. "The wisdom which cometh from above" does not so teach. Truth is truth, to be acknowledged any where; and error is error, to be repudiated

any where. The wisdom of this world would have said to Paul, on one occasion,—Where was your policy or your love to the gospel, that you could reprove Peter and Barnabas “before them all?” But he would have answered,—“I withstood him to the face, because he was to be blamed.” “When I saw that they walked not uprightly according to the gospel, I said unto Peter,” etc.

We come thus to the only other false principle upon which we propose to dwell in this place, which may be designated in Scripture phraseology, as “doing evil that good may come.” That is a singular interpretation of the apostle’s determination “to become all things to all men, that he might by all means save some,” which represents him as either practising or permitting the errors of men to obtain their confidence, and thus an advantage to be used for their benefit. However much the wicked might affect to approve of such a procedure, in their hearts they would despise it, and be driven from religion instead of being drawn towards it. That the apostle had no such idea of usefulness is sufficiently evident from his indignant rebuke of something very similar charged to him. “And not,” he says, “as we be slanderously reported, and as some affirm that we say, ‘let us do evil that good may come, whose damnation is just.’”

If we mistake not, it is becoming a somewhat popular theory in morals and in religion, that “the end sanctifies the means.” And yet, who will assume the position that any result, however good in itself, can atone for the employment of measures forbidden by Scripture, or render those measures right? The introduction of great numbers to the church is considered too often sufficiently desirable to justify the resort to measures, which, viewed independently of their results, were easily detected as counterfeit, from which the real Christian would recoil. Results make nothing right or wrong by which they are caused. The means must be tried by the word of God, and not by their apparent effect.

Shall any man presume to reform Jehovah’s methods of bringing men to a knowledge of the truth? Are the means of grace, like the means of promoting mere secular good, to be improved by experiments with a view to rendering them better adapted to the modern state of things? Are there any intimations any where in the word of God,

that, as the means of grace become old-fashioned, they may be modified, or made to give place entirely to those which seem better adapted to the age? Surely, no one will advocate such ideas; and yet, how readily, by a desire to increase the number of the disciples of Christ, are men induced to resort to measures entirely of man's invention! The result of such innovations upon the gospel may be good, or it may not; little is the case altered by the result. The effects may be only apparently good; or good in some particular or two, and injurious in many others; either of these are more probable, than that real good may result from plans which the Bible not only does not recognise, but has furnished others to occupy their place. Besides, the great Head of the church, ever vigilant to prevent the evil effects of the imperfections of his people, often brings good out of evil; but surely we are not to do evil that good may come, in this way. This is very much like "continuing in sin that grace may abound," against which an apostle has uttered his emphatic "God forbid!"

It was a common rebuke administered to those who felt compelled to oppose the recent delusions concerning the second advent,—“You will hinder the revival. Sinners are converted in the meetings, and that is evidence that they are of the Lord.” No doubt many conversions resulted from those meetings; but it is plain now to all, that those meetings originated in error; and though absolute good resulted, it was only as God extorts good from evil. Shall the error be approved or repeated, for the real good which came out of it? This principle extends to all subjects. Results render nothing right or wrong. It is ours to do the bidding of the Master;—no more, no less; we are not responsible for the results.

The true Christian will have great anxiety in relation to the methods of doing good. As he loves the souls of his fellow men, he will seek opportunities and methods of influencing them. But he will not suppose that Jehovah, in his directory on these subjects, was short-sighted, and has left to be developed by man, as age after age may require it, new methods of influence. It is, after all, his duty to study the great text-book, and to put in operation its means, as all sufficient. Any other course may be

zeal, but it is zeal without knowledge. It may originate in desires in man's behalf, but not in humility toward God. A zeal which is occasionally overheated may be better than no zeal; and one had better mistake in his anxiety to do good, than to live in idleness forever, lest he should mistake; but there is no necessity for misunderstanding the word of God in relation to the means of grace; and no apology for deliberately deciding that they are imperfect, and need either additions or subtractions.

We know of no more striking or reprehensible illustration of the principle that we now contemplate, than the resort to an unscriptural method of prayer and preaching. These are, at least, among the Scripture methods of influencing men to submit to God. We have numerous models of these in the Bible; and, at the risk of exciting the astonishment of some, who claim to understand the way to the throne of God and the hearts of men, as few common men understand it, we would say they are our best models.

What is more solemn and important than prayer or preaching;—and, as a consequence, what should be performed with more seriousness? We are well aware that it is impossible to produce uniformity of manner, and that none should be offended that others approach the Deity or an audience differently from themselves; and yet it would seem that but one opinion could possibly prevail as to the importance of the reverence which characterizes all prayer and preaching in the word of God.

Nothing can justify a manner in prayer and preaching—be it carelessness or ignorance; a disposition to be singular or to attract attention; to do good or to do evil;—which is such a violation of all Scripture examples, of all correct taste, and all sense of propriety and decency, as to cause sincere, intelligent Christians to shudder, or drop their eyes with shame; our youth to look on with utter astonishment, and go away with the impression that such words and gestures would be deemed blasphemy in any other company; and wicked men and devils to triumph in the injury of religion.

There have been in the sanctuary and in other places where prayer and preaching have been in progress, gestures which we never saw before, except in places of riot; and language unsurpassed in vulgarity and low-breeding

in the bar-room ; and the Deity has been approached with a familiarity and irreverence, reprehensible even in approaching one of the lowest of the fallen race of man. Are we to tolerate a manner in the leaders of religious meetings, that we would not tolerate any where else ? Must the language and gestures of a half-civilized, half-sober state, be fastened upon our religion, or winked at there, even for a day ? Let it not be said that the motive is good, that good is often done by such a manner. The "end does not sanctify the means." God has ever brought good out of evil. A multitude can be found any where to approve of things the most strange and reprehensible.

Now we wish those who are here alluded to no harm. We have no desire to make men like ourselves ; God forbid ; at least until we are greatly improved beyond what we expect to be in this world. We approve of revivals of religion, and of doing good, and of saving the lost. But we protest against a manner—gestures, phraseology, looks, words, in the performance of religious duties, which we should be ashamed of any where else. We protest against the use of such a manner by any one, and the toleration of it by others.

There are many ways of preaching ourselves, instead of "Christ Jesus, our Lord." We may do it by preaching our own doctrines instead of his ; and we may do it by a manner which seems to say, behold the speaker, instead of, with John,—“Behold the Lamb of God, which taketh away the sins of the world.” He does this effectually who adopts a manner which he thinks better adapted to move men, than that of primitive preachers. Their serious, intelligent manner, far enough removed from all tricks of the stage, is still best adapted to preaching. As we gain nothing by a resort to ornaments and excessive refinement, in approaching one class of society, so we gain nothing in approaching the other by a resort to vulgarities and excessive plainness. “The common people,” as well as others, “heard our Lord gladly,” when he preached ; and while you cannot find a sentence in all he said which is dressed up in the gaudy rhetoric of the world, you cannot find one which is a violation of the most serious and correct taste ; or which is adapted to excite levity on the one hand, or disgust on the other.

We give one other illustration of "doing evil that good may come." For years, numerous societies have been springing up for the effecting of various reformatations. These societies, for the most part, originated in, and were for a time conducted on correct principles. But we fear a spirit has been stealing over them which must, unless checked, blight in the bud our cherished hopes of their usefulness. It is contrary to the word of God for any organization to assume superiority to the church of Christ; or to conduct itself as if regardless of the teachings of the Holy Spirit.

How much good has been done by our temperance societies, and how abundantly were they adapted to the prosecution of the noble enterprise. But let them not claim superiority to the church of Christ, or attempt to press their way on by the aid of infidel or worldly impulses. "You talk of religion," said one reformer,—and he but echoed the sentiments of others,—"but what is religion to temperance?" Another, who professed not to be called of God to the Christian ministry, occupied all day, on a certain Sabbath, the pulpit of a Christian church, in advocacy of the temperance reform; while the pastor of that church took his seat with the audience as a hearer. It is a notorious fact, and we regret to say that we have a recent illustration of it in the World's Temperance Convention holden in London, that vocal prayer has been forbidden in numerous temperance meetings. There are two extremes equally to be avoided, in united efforts for the reformation of the immoral: one is a party religion; the other, no religion at all; we fear the latter extreme has now the ascendancy. The true ground here, as usual, is between these extremes; and an humble reliance upon the Holy Spirit, and due attachment to the word of God, will mark that path with the distinctness of a sunbeam. Do not imagine that it is the march of intelligence and liberality, which has given this form to the societies to which we allude; it is the march of infidelity and worldliness. Do not imagine that you have now attained a bond of union or the secret of success; these are only found in an acknowledgment of the religion of the Bible, and an humble reliance upon the God of all true reforms. Imagine not that an enemy says these things. We love these societies, we always have loved them, and it is be-

cause we love them, that we beseech them to honor God in all they do; as certainly as they deny him, he will deny them.

We have spoken of temperance societies only as an illustration; the principle holds in regard to all. How unaccountable that men who claim intelligence, to say nothing of spirituality, can for a moment expect to promote good by a resort to evil,—that heaven will approve of the demolition of one error, by the perpetuity of another. As much as we advocate the association of all, in attacks upon error, we have no doubt that it is safe to decline all coöperation with those who will only admit us on condition, that while we rid the world of one evil we fasten upon it another of equal or greater magnitude. We do not suppose that our societies are lost to us and to usefulness as yet; but that there is a strong tendency in the direction we indicate, which must result in evil of awful magnitude unless it is arrested.

Our last proposition is that the result of adhering rigidly to the gospel is peace and safety.

All the commotions in the church, from the days of the apostles down to the present time, are easily traced to departures from the "good way." Has she slept in the lap of ease, or tossed upon the tempestuous wave of adversity? Has her condition been that of indolent quiet, or has she been rent in pieces and scattered to the winds by intestine commotion? Has she retired abashed to the mountains and forests, without influence, or stalked forth in the robes of state, courted by the God of this world? To whatever extremes she may have been urged, and whatever her condition of distress—it is all traceable, more or less directly, to departures from the "good way." It is because, from the first, some portion of her has been according to the Scriptures that she has survived. This portion of the wreck has come forth from the storm in every case with a firmness and quiet in proportion to its purity. It would seem that we must have learned by this time, that fasten as many errors as we please upon the truth,—bind them upon her and around her with the stoutest chains which error can forge,—watch them with the vigilance of Satan himself—we are only collecting materials for war and discord. The truth must, sooner

or later, gather up her forces and drive off every thing which she cannot change into her own image, with a violence in proportion to the tenacity with which they adhere to her.

How numerous have been the attempts to harmonize the jarring factions called different portions of the church, or different churches. As many schemes of union and peace have been projected as of perpetual motion, and with similar success. The difficulty has been that of unscriptural theories. Instead of requiring all to conform to the very spirit and letter of the gospel, as the common centre around which all may pitch their tent in peace, there has been an effort at compromise, which requires each party to yield a portion of its peculiarities, and retain a portion, until a common platform is constructed. But truth has nothing to yield, and will make no compromise with error. If ever universal peace prevails on earth, it will be by means of a general rush to the "good way" we are contemplating.

Let us then adhere to "the glorious gospel of the blessed God." Let us be neither enticed nor intimidated from this high position. If its summit is yet above us—if the cross is still higher up, let us toil upwards still, persuaded that the mildest and most invigorating climate is in its immediate vicinity. Let our motto be,—the nearer the cross, the greater the harmony and the permanent prosperity.

In the mean time, however, the gospel has given us a rule of coöperation among Christians too little regarded. While we should be constantly praying and laboring for purity in all,—and while controversy in suitable places and in a proper spirit may be essential to that purity,—there is no reason why we should not love each other, and coöperate upon the principle laid down by an apostle. Speaking of the differences existing in his day, and of the importance of progress in divine things, he says (Phil. 3: 16),—"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." On this principle, there is much more ground already for harmony among the mass of Christians, than they seem to be aware of. They may well inquire with Leighton: "Are not the points in which we

agree, more numerous than those in which we differ?" Take as an illustration the platform of the American Tract Society,—“Man’s native sinfulness—the purity and obligations of the law of God—the true and proper divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the gospel and the duty of man to accept it—the necessity of personal holiness, and a state of reward and punishments beyond the grave,”—these are doctrines dear to the heart of all evangelical Christians. They may well coöperate where they can in promoting these sentiments; and that peace is the result of such coöperation, they can testify who know, by happy experience, “how good and how pleasant it is for brethren to dwell together in unity.”

D. C. H.

ARTICLE VII.

REGARD TO TRUTH AS AN ELEMENT OF CHARACTER, AND
OF REFORM.

It is among the many inconsistencies of our fallen nature, that moral truths of the highest importance may be familiarly known and readily admitted, and yet be wholly discarded as rules of conduct. Nothing is more common than to hear individuals expressing their cordial assent to the truths bearing directly upon their duty and destiny, while they furnish not a particle of evidence that this assent has any practical power upon their hearts. Coleridge profoundly and justly observes, that "Truths, of all others the most awful and interesting, are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." It may not, therefore, be an unuseful service to call the attention of the community occasionally to the commonest truths; and, waiving all argumentation adapted to convince the understanding as uncalled for and supererogatory, to aim to arouse the sensibilities and engage the heart. It is well to keep in mind that triteness abstracts nothing from the essential value of a truth; and that, like the common blessings of Providence, common truths are generally of all others the most important, and the most intimately connected with our personal happiness and destiny. A deep conviction that the practical influence of some important truths, which are so readily and universally admitted as even to come in the view of some under the designation of truisms, is less than it should be, induces us to throw out the suggestions contained in the following article. Some one has said that truth is the only thing of essential value in the universe. While we would abstain from all such extravagant expressions, as both unnecessary and irreverent, we are free to declare that truth alone gives value to every thing else—in other words, whatever

is destitute of this element is nothing worth. The eternal God has revealed himself as a "God of truth, and without iniquity;" and all his works are declared to be "done in truth." Man's apostasy from God, and his consequent moral and physical ruin, was wrought by means of a great lie. "Thou shalt not surely die," said the "father of lies" and the arch-enemy of God and man. And he who came to restore apostate man to the favor of God, declared himself, by way of eminence, to be "the truth and the life." The parallel is seen through the whole of the inspired record, between God and his truth on the one side, and the devil and his lies on the other. We are saved by believing the truth. We are lost by believing a lie. It is truth alone that gives value to all science and to all philosophy. Indeed, there is no knowledge of any intrinsic worth, but what relates to important truth of some kind. We may assert the same in regard to character. Truth stamps its value. When the apostle gives that beautiful summary of gospel morality in the last chapter of Philippians, he puts a regard to truth first among the practical virtues. "Brethren, whatsoever things are true, whatsoever things are honest (or honorable), whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—whatsoever things are virtuous and praiseworthy,—have regard to these things." Regard to truth, then, is the fundamental principle of all moral excellence. This declaration accords with our ordinary estimate of character. We cannot retain our respect for an individual, after we have discovered his deficiency in this particular. It matters not what other qualities he may possess. Intellectually, he may be brilliant and even powerful; morally, he may be amiable and benevolent; socially, he may be courteous and winning; yet the conviction in our minds that he has no special regard to truth, or is capable, under any circumstances, of deliberate falsehood, is utterly incompatible with the sentiment of true respect. We may admire certain intellectual and social traits, when we can feel no esteem for the character to which they belong. The want of truth stamps the whole character as counterfeit, as much as the want of gold does the guinea. In respect to the false guinea, its outward appearance may

be as attractive, (and even more so,) as that of the true. Indeed it may possess every quality in common, except that its material is not the "genuine stuff." So soon as we ascertain this, it loses all its value in our estimation, though it may shine as brightly and ring as clearly as before. So truth in character is its substantial material—its substratum, which sustains and gives worth to every other quality. Not that other qualities are not truly valuable, and even indispensable to the completeness and beauty of the whole; but they bear much the same relation to this fundamental support, as the branches and foliage and flowers do to the noble trunk which bears them up. If they were removed, the trunk would still stand, and throw out new branches, and restore its former glory; but take away the trunk, and what becomes of the dependent branches? Hence, in the education of youth, nothing is so important as instilling into the forming mind, a love of and sacred regard to truth. Our readers may recollect a remark of Dr. Johnson on this point. The great moralist declared that so vitally important did he deem strict attention to this matter, that he would not overlook a child's misstatement of the smallest incidental circumstance in narrating an occurrence. He would correct a mistake even in regard to the points of the compass. If an incident was seen from a south window, and a child in relating it should say the north, he would have the mistake noticed and corrected. This might be thought unnecessary strictness; but it is hardly possible to be too strict, in a matter of such incalculable importance to the future character and destiny of the child; and how infinitely wiser is such strictness, than the loose way which too generally prevails. Parents often set the example of deception to their own children; and so venial a fault in a child do many regard it, that a little shrewdness in its practice, indicating quickness of intellect, will not only amply atone for it, but be made a subject of complacent remark to others. Sad and deep is the injury often in this way inflicted upon the forming character of the child. We would infinitely prefer to have a child of ours so instructed as to endure every thing before he would tell a falsehood, to his being the greatest intellectual prodigy in the land. We could "hope all good things" of him, if a regard to truth was incorporated with the very substance

of his character. If this were wanting, though he might possess every thing else, a dark and ominous cloud would shroud in impenetrable night his future destiny. The venerable President of one of our principal colleges, distinguished for his consummate knowledge of human nature and his great experience and success in the discipline of youth, once remarked, that his experience had taught him that there was always solid ground to hope for the reformation of a young man, no matter how widely he had wandered from the path of rectitude, and how deeply he had sunk in the filth of vicious indulgence, if he still retained a regard for truth, and would ingenuously communicate the real state of facts in his case. He found that here was a fulcrum, on which he could rest with confidence his moral lever for the raising and restoring of the fallen and ruined character. On the other hand, when he discovered a total deficiency in this capital point, hope died within him; he felt that all moral support was gone,—all moral life was dead. The great central column of character was wanting, and the whole fabric hence in a state of irretrievable disorder and ruin.

This subject strongly commends itself to the most serious consideration of parents and teachers of youth. A parent can render no higher service to his child, than so to educate his moral conscience that it shall be exquisitely sensitive to the turpitude and meanness of falsehood, and instinctively eschew all resort to deception to gain a point. There can rarely be found on earth a more interesting—a lovelier or more hopeful object, than a truth-loving, candid and ingenuous youth. It is truly nothing but a high and sacred reverence for truth, that can give true dignity to an individual. A man capable of hypocrisy, prevarication, or any form of deliberate deception, cannot assume that serene air, and that noble and manly port, which conscious truth and rectitude impart to the human countenance. And surely there can be no inward serenity and genuine peace of soul, except in the consciousness of honestly and sincerely loving the truth for its own sake, and of a habitual predominant desire to exemplify it in every thought and in every action.

We may then safely sum up as general conclusions from the remarks we have made, that the great staple quality which gives substantial value to every article of science,

morals and religion, is truth;—that it is by virtue of this quality alone, that any thing has power to bless and essentially benefit man; so that it is after all upon the men of truth, i. e. men who sincerely prefer the interests of truth above all other interests, on whom we must rest our confidence for the present and our hope for the future. They are the great pillars of society, which furnish the real support to all the enterprises involving the mighty interests and destinies of the race. The number and efficiency of such men at any period are the true basis of any just anticipations of safe and healthy progress. We would here dwell with some particularity upon our idea, or conception of the man of truth. Our conception includes much more than is ordinarily conveyed by the popular use of the phrase. It is not merely that of a man who pays a strict regard to veracity in his communications and dealings with his fellow men. We have reference to a style or cast of character, the distinguishing trait of which is the love of truth, and whose practical aim is consequently to know what is truth, and to be guided by it. This element we suppose so to enter into, pervade, and animate the character as to constitute its peculiar distinction. In other words, he is the man of truth, according to our conception, whose great object in the business of investigation is to ascertain the simple truth, whether the investigation relates to science, morals or religion, and whose great object in practical life and in intercourse with men, is to make known, and honor the truth.

This is a general view; but as general views make dim impressions, we shall proceed to mention some particulars in order to individualize our subject. The man of truth, then, as an investigator will strive to divest himself of all partisan views and preconceived notions; and, holding in abeyance all predilections and passions which might disturb the steadiness of his mental vision, will keep his mind open to the light, come from what quarter it may, and will carefully and candidly weigh and impartially allow its due weight to every fact and suggestion clearly bearing upon the subject in hand; and, on reaching his conclusion, will rejoice in the confidence that he has found the truth (and not merely something that will advance his interest or his fame), and thus secured an accession of

permanent value to the accumulations of true science and useful knowledge. As a narrator, he will state facts clearly, fully, impartially, putting each one in its proper place, and pointing out its true bearing, and faithfully communicate the impressions of his own mind. As a reasoner, he will rigidly confine himself to proper proofs and to legitimate modes of argumentation, scornfully rejecting the aid of sophistry, and all logical trickery and rhetorical artifice. As a controversialist, he will fairly state the question, and hold himself rigorously to its consideration;—towards his opponent he will be generous, magnanimous and courteous, refusing to take improper advantage of his slips and failures, admitting the full force of his arguments, meeting them manfully and squarely if he can, and if he cannot, frankly acknowledging his inability, and promptly yielding to his adversary's convincing logic, and rejoicing in his victory as much as if it were his own, if so be he perceives that the cause of truth is thereby promoted. As a practical man, or a member of society, he will have the strictest regard to veracity in his communications—to honesty in his business, and to integrity in the discharge of all his duties. As the result of this characteristic pervading element of his soul, his outward character will exhibit a beautiful simplicity and transparency. Cherishing no sinister purpose, and hence conscious of no unworthy motive, an attractive candor and ingenuousness will characterize all his words and actions. The purity and nobleness of his habitual aim will stamp an inimitable dignity and grace upon his mien. This imperfect sketch falls very far below the conception which has glowed in our mind. But imperfect as it is, it plainly enough indicates a most noble and exalted style of human character. It is unquestionably the highest order of character. "The Christian," says the poet, "is the highest style of man." He is so; but what is a true Christian other than one who, with his whole soul, has sought to know, and has attained to the knowledge of, the highest and most important of all truth—"the truth as it is in Jesus," and is following on to know more and more of this wondrous truth?

We maintain, then, that our man of truth occupies a rank in the order of character superior to that of all others,

whatever may be their distinctive peculiarities. He is above the man of benevolence, whatever be the form his benevolence may take, whether of patriotism or philanthropy upon the largest scale. We would by no means be understood as so contrasting these orders of character as to set them in direct opposition, i. e. the man of truth without benevolence, on one side, and the man of benevolence without truth on the other. We believe no such entire disjunction of two compatible and congenial elements can ever take place. We speak of the predominant characteristic element of each; and we say that the man whose strongest sentiment is the love of truth, and who observes a sacred and invariable regard to it, though he may fail to exemplify the largest benevolence, is a loftier and more worthy character than the man of the widest and most glowing benevolence, who allows himself in any case to disregard truth, though it may be for the very purpose of carrying out his favorite plans of beneficence.

The man of truth, however, will not fail to be a man of true benevolence. Truth is the principal element in human happiness. It is the main instrument in working out all genuine reforms and all substantial improvements in the social condition of the species. He who loves truth will love human virtue and human happiness, and will consecrate his best energies to the assiduous use of this appropriate instrument in the promotion of these great ends. We shall expand this thought more fully in a subsequent part of this article. We desire here to present some negative aspects of the man of truth, in order to bring out our conception more distinctly. We have endeavored to describe him positively, i. e. to show what he is;—let us consider briefly what he is not. It is saying but little, in the ordinary sense, to say that he is not a man who can be induced, under any circumstances, to tell a lie. The most superficial view of morality holds it to be inconsistent with any claim to truthfulness of character designedly to utter a naked falsehood. We take, then, higher and more comprehensive ground, and assert that he is not a man who, under any pressure of temptation, or in prospect of any advantage, personal, party, or sectarian, can be induced, consciously, to falsify or deceive. The claims of truth he will never postpone to any other claims

whatever,—in other and affirmative language, he will make the principle of truth his first and highest rule of conduct in all his intercourse with men, as he knows he must do so in all his intercourse with his God, who sees all his heart and cannot be deceived. Now the principle of truth in human intercourse uncompromisingly prohibits every mode of conveying a false impression. "All deceit, fraud, duplicity, imposition, is excluded by the duty of truth." It has been a question with ethical writers, whether it is allowable, in any case, to lie and deceive. It is time this question was excluded from ethical discussions. It has no more business there than questions touching the lawfulness of adultery or stealing, in certain cases,—questions which our moralists would be ashamed to treat with seriousness. The law of truth admits of exceptions no more than the law of purity or of honesty, that is, it is absolutely without exceptions. We know it has not been so regarded, and doctrines propounded by some eminent writers on morals in reference to this point, have been the source of most pernicious errors in practical morality. The ethics of the Christian fathers, even the best of them, taught that it was right to lie and deceive in order to promote the cause of religion. Such morality is a disgrace to the Christian name, and even heathen philosophy would be ashamed of it. The Jesuits and other Roman casuists are not original in their moral doctrines. They are but pupils of better and holier men, (as, alas! many are in this matter,) who wore the Protestant name. Milton's views on this, as well as on some other moral questions, were utterly unworthy of that matchless man. His definition of a lie is singularly defective, and opens the door to arrant deception and hypocrisy. We would fain, however, not hold him responsible for this definition, as it is found in the "*Christian Doctrine*,"—a work not unquestionably genuine; or if this must be admitted, written at least at an early and immature period of his life. O that he could in truth be vindicated from the imputation of being the author of that work. Paley, the fundamental principle of whose moral system is so entirely wrong, could not be expected to teach correctly on this point. Accordingly we find him making an admission which is almost sufficient to nullify all his excellent precepts on the subject of "lies." German ethical writers

are deeply at fault on this ground ; and even Whewell, who has written so soundly and thoroughly on moral subjects, makes indirectly a perilous concession in respect to what have been termed "lies of necessity." We have no difficulty ourselves with the case which he puts so strongly. "Lie not at all" is the inspired injunction ; and we should not dare to counsel disobedience under any circumstances. We know of no writers on morals who have done better justice to this vitally important subject, than honest Dymond and our own admirable Wayland. They have laid down the law of truth with comprehensive fulness, and with uncompromising strictness. The slippery casuist who sets his wits to work to make out a case of justifiable deception, will find no authority to prop up his sophistry, in these standard authors. There are some good sort of men who seem to have most inadequate conceptions of the essential nature of a lie ; and are continually uttering or acting falsehoods, without any apparent consciousness that they are obnoxious to the charge of lying. Indeed they would consider it grievous calumny to be charged with this offence. While they profess to hold lying in abhorrence, they have no conscience of sin in playing off the grossest deceptions. Now such men sadly err in fancying distinction where none really exists. The essence of a lie is the intention to deceive. Among the many definitions of a lie which have come under our notice, we think Dr. South's one of the most comprehensive and just ;—"A lie," says the Doctor, somewhat quaintly, "is properly an outward signification of something contrary to, or at least beside the inward sense of the mind ; so that when one thing is signified, or expressed, and the same thing not meant or intended, that is properly a lie." Or, more concisely, thus,—"*A false signification, knowingly and voluntarily used, is a lie.*" From this definition he infers truly that whatever is a sign of thought, can be used to tell a lie. We commend this definition to the class of men of whom we are speaking. It completely shuts them up in the company of those whose business is "making lies." They must either quit their vocation of deceiving, or submit to share in the obloquy of those who falsify more openly and (shall we say ?) more honestly. The meanest and basest sorts of falsehoods are those perpetrated by means of

truth. A statement is made; it is literally true; the relation asserted to exist between the subject and predicate is real. But still in the connection and under the circumstances in which it is made, the author knows full well that his statement will make a false impression upon the reader's or hearer's mind. Shall he be allowed to shelter himself behind the literal truth of his statement against the odious charge of lying? By no means. The lie is aggravated by the very means used to evade it. Yet we have seen men claiming to be held as men of truth, advancing this very plea; and others of equal respectability, if not equal pretensions, upholding them in it! Again, we have known men who soothe their consciences in making the most outrageous misrepresentations, and uttering the foulest slanders, by the consideration that they have stated nothing but facts. They seem never to have learnt that we can lie by facts as well as by fictions. When will men learn that facts are not truth? They are but the materials of truth, and can only subserve its purpose when put rightly together. As paradoxical as it may seem, it is nevertheless true, that you may tell a prodigious lie by means of unquestioned facts alone. A little reflection will serve to convince the muddiest mind of this paradoxical truth. In making out truth, it is often necessary to put a number of facts together in a certain way and in certain connections; and the grand result sometimes depends, as the key-stone in the arch, upon the position and connection of one single fact, and that, perhaps, of itself, an unimportant one. Now the man who, in making out a statement, consciously leaves out one such fact, which gives the character of truth to the whole combination, though he may state all the others fully and fairly, is guilty of a genuine and unadulterated falsehood. Some one has said, with truth and point, that you may put forty-nine facts together and they will tell a monstrous lie; add the fiftieth, and the whole will bring out a grand and beautiful truth. This is putting the case strongly, but observation will test its literal truth in many cases.

It will be seen from the above definition of a lie, that we can tell falsehoods by other means than words. Here is a point, too, where some good men need instruc-

tion. If they have not falsified in speech, they imagine themselves quite innocent of a lie, though they have designedly looked and acted deception in a thousand ways. Vain imagination! It matters not at all as to the morality of the thing, in what way intentional deception is practised. There may be cases where silence itself is the means of conveying a pernicious falsehood;—and once for all, we say (and would that our words might be drawn in indelible lines upon every conscience), where there is designed misrepresentation—a false impression, “knowingly and voluntarily” made, we care not how it is done, whether by word, or look, or act, or any other sign—there is a lie. Now the habitual outward conduct of some men is a continued series of falsehoods. It is so, confessedly, in the case of the deliberate hypocrite; but it is in part true of some who by no means intend to be hypocrites. All that numerous class who by unlawful means build up a reputation which their true character cannot sustain, and are thus obliged, in order to keep up the delusion, to continue in the use of the questionable means, belong to this category. Such, for example, are our plagiarists of every grade, whether they perilously draw from the resources of the vernacular literature, or having obtained the key to the stores of some foreign tongue, more securely appropriate thence, those gems of thought and purity of learning which they spread out to the admiring gaze of the public. We have been pained to be obliged to think that the reputation of some distinguished men for vast and varied learning and profound and original views, is a great imposition.

The plagiarist ought to be taught that his business, whether upon a large or small scale, is the meanest kind of lying. There is another class of men whom, though we hesitate to include in the above general description, yet whose language and conduct are habitually such dim reflections of their intentions, that we are sometimes tempted in our impatience to deny all their pretensions to the character of men of truth. We mean your managers, whether in church or state. Excellent men are they, in many respects, of good intentions and worthy purposes; but they have a strange propensity to work slyly and in the dark. They are continually hiding behind the screen of ambiguous phraseology and equivocal demeanor, and

pulling at secret wires which, unperceived, reach to other minds which they wish to move. They are never exactly what they seem to be. We have had interviews with such, apparently free and frank, and yet, on leaving them, we could not, for the life of us, divine what would be their probable course in respect to the subject of the interview, though they seemed entirely friendly. These men pride themselves upon their knowledge of human nature—of the secret springs and influences which move the social machinery, and have a fondness for playing upon them with invisible fingers. Now, we confess, of all men with whom we have intercourse, we have the least patience with these wire-working managers. We are always in fear that they are playing their ingenious devices upon us, and endeavoring to make us the unconscious instruments in effecting their purposes. We have, indeed, no objection to being made the instrument in a good work; but we beg to know how we are going to be used, and to have some intelligence and choice about the matter. In our intercourse with brethren, we love to feel that all is ingenuous, open and frank. It troubles us exceedingly to have suspicions come over us, that there is any ulterior design in respect to which we are to be kept in the dark, though, at the same time, we are expected to take a prominent part in indirectly bringing it to pass.

All this secret management and darkling policy we loathe with an intenseness which we want terms to express. It should be scouted from all Christian intercourse. Why will honest and Christian men, in the prosecution of worthy purposes, surround themselves with a mist? Why will they steal, not "the livery of heaven to serve the devil in," but the livery of the father of lies himself, to serve God in? The law of taste, in respect to natural objects, is reversed here. This obscurity adds nothing to the sublimity of character; on the other hand, it deprives it of all nobleness and grandeur, and makes it an object of disgust and contempt to all truth-loving and magnanimous souls. This kind of character cannot be the fruit of the Christian spirit. "The Christian religion is the truth, and enjoins the clearest, the openest and the sincerest dealing, both in words and actions." Perfect Christian character is a perfect transparency. There is no moral obliquity more severely denounced in the in-

spired teachings than guile. It seems to be regarded as the very essence of iniquity, the identifying characteristic of the old serpent himself. There is one expression of the apostle, which has been quoted, as justifying the sly, politic course on which we have been commenting. It is where, in speaking to the Corinthians, he says,—“Yet being crafty, I caught you with guile.” Now any one who will attentively consider the context, may be easily convinced that the apostle here speaks of a charge made against him by his adversaries. They accused him of using guile; but he proceeds to challenge attention to the course which he had pursued, in order to refute the charge. No, no; no man, inspired or uninspired, ever was more free from guile and double-dealing than the great apostle of the Gentiles. While he every where taught the disciples “to put away lying, and speak every man truth with his neighbor;” “to provide things honest in the sight of all men,” this “was his rejoicing, the testimony of his conscience that in simplicity and godly sincerity, he had his conversation in the world,” and preëminently so among his brethren. He realized most perfectly our conception of the man of truth; and for the very reason, that he exemplified so fully the character and spirit of the religion of Christ.

With these imperfect hints we must leave the first part of our subject, as indicated by our title, namely, “Regard to truth as an element of character,” and proceed to the consideration of the second, as “an element of reform.” We are oppressed with the sense of the magnitude and importance of this part of our subject, and have no hope of doing it any thing like justice, in the space to which we must be confined in this article. It is emphatically an age of reform. And this characteristic must be set down as part of its peculiar praise. We do believe that the spirit of reform, abroad in the earth, is in the main a benevolent and philanthropic spirit,—that it regards with benignity the human race, and would fain ameliorate and exalt its condition. It has already achieved wonders, and strewn countless precious blessings in its path. But we must confess that our fears have been many and oppressive, that the direct good of the reforming movements of the times is diminishing, and the incidental evils increasing. And these fears have been awakened

by a sober consideration of the means used in promoting reforms, and the prevailing spirit of many of the reformers themselves. A genuine reform consists in the dislodgement from the public mind of some pernicious error, and the consequent removal from society of the practical evils growing out of it. We may legitimately enlarge this definition by adding a positive element, namely, the substitution for the expelled error, of some valuable truth, with its necessary train of blessings. Now, the real antagonist of error can be nothing but truth. Sometimes, indeed, error is arrayed against error; but rarely any thing is gained to the cause of human weal in the contest, let the victory turn as it may.

A great truth is the animating principle of every true reform; and hence no means can be really useful in promoting such reform, but such as are instinct with the spirit of truth. Falsehood can have no possible affinity with it. This is but stating, in another form, a proposition we have already advanced, that the main instrument in working out all genuine reforms and all substantial improvements in the social condition of the species is truth. It follows, therefore, that upon the men whose distinguishing characteristic is a profound love and reverence for truth, and who promptly repudiate every means of influencing the minds of others which are not plainly stamped with perfect truth and honesty, we must depend to uphold and carry forward the beneficent reforms of the age. Now, to an attentive and truth-loving observer of the movements of the times, of the character and spirit of many of the agents and the measures they adopt to secure their ends, there will not be wanting many painful evidences that truth is at a discount.

We do not charge that there is an open, much less a professed disregard to the claims of truth on the part of the agents in these reformatory movements; but we are forced to the conviction that the interests of truth are overlooked, nay, sacrificed, and confessedly so, in some instances, in their zeal to promote other interests, strangely deemed by them of still higher importance. We have been exceedingly surprised and pained at the deplorable want of conscience in respect to the questionable morality, and indeed to the manifest falseness of the means adopted by good men to carry out some favorite plan, or to accom-

plish some highly desirable end. We have been unable to avoid the conclusion that many of these agents, with all their high and obtrusive professions of being the only friends of truth and right, are themselves acting upon a system of ethics fearfully loose and corrupting; and mainly because there is an awful lack of the truthful element. In the conduct of politics, a loose morality, we all know, has been sadly prevalent, insomuch that it has passed into a proverb that "all's fair in politics;" by which is meant, that any means are legitimate which will promote the interests of the party and add to the chances of success in an approaching contest; and he is the ablest politician who has genius to originate, and sagacity to apply the greatest number and variety of well-adapted and effective means to secure the result—the principle or the morality of the means, in themselves considered, being a very minor question, or no question at all. It has been asserted in high quarters, that the man who would successfully drive the trade of politics cannot afford to keep so inconvenient and troublesome a companion as a conscience. If this be so, it is a most humiliating and alarming fact; and our young men coming into active life should, as they value their reputation and peace, be solemnly warned not to embark upon this sea of moral death. But it need not, and ought not to be so. There is nothing in the science or the practical conduct of politics which is necessarily corrupting, or incompatible with the integrity of a good conscience. It is a noble science, comprehending the great principles of human government, and a consideration of some of the most powerful influences which affect the social destiny of man. The strife of political parties may be a noble strife—a strife of principle—of honor, of patriotism. And that it is not so, results from the defective moral principles of those who have assumed to themselves the direction and control of political affairs. They have taught the baleful doctrine that political morality was something different from the morality of common life—that its fundamental principle, if it might be said to have any principles at all, was expediency, and not truth. Now it is one of the greatest of practical lies, that there can be more than one code of true morality. The same ethical principles are binding alike upon all rational beings, whatever their condition, or their pur-

suits. There has an impression obtained in some minds, we know not how, that moral principles are somewhat elastic and modifiable; that in some relations of life and departments of human action, they are much less stringent than in others. They feel, therefore, quite free to do in one set of relations, what their consciences pronounce mean and immoral in another. Pernicious sophism! Because a man chooses to devote himself to politics—to the advancement of the interests of a political party, is he thereby absolved from the obligation to treat his fellow man, in all respects, as his neighbor? Does he procure to himself, by assuming this new character, the privilege of destroying, if he can, that neighbor's reputation and proper influence, by imputing to him odious sentiments, which he does not hold, or in any other way exciting unfounded prejudices against him? The answer is obvious; and yet how much of this injustice and untruth is practised, and the authors feel quite easy in their consciences, because, forsooth, it is done to promote in their view, a good cause, to the success of which the influence of the outraged individual seemed to be in the way.

But if these loose and defective notions of morality were confined to politics, as mischievous as their influence is upon the moral character of political partisans, and upon the peace and social interests of the community, there would be much less cause for complaint and animadversion. In the policy pursued by many engaged in the sacred cause of moral and religious reform, this questionable morality, as we have observed, has been but too evident, and its influence has been most pernicious. We shall here take occasion to expose some of the methods which have been at times resorted to, to promote moral and religious enterprises—methods which a sound morality,—a morality founded upon the principles of eternal truth, must unhesitatingly repudiate. In doing this, we deprecate any misconstruction of our remarks, or the motives which prompt their utterance. We disclaim all personal allusions. Our object is to examine principles, to animadvert upon evils not confined to particular individuals or classes, but diffused more or less through a wide and varied movement. Further, nothing that we say must be construed as in opposition to the reforms, to promote which the exceptionable measures are employed.

Most of the reforms have had, from the beginning, our personal and most hearty coöperation. We have fondly looked upon them as the glory of the age, and have exulted in the prospect of their final and universal triumph. It is as their friend that we would expose and reprobate measures for their promotion, which, however well intended, must in the end prove more detrimental to their progress than hostile forces openly arrayed against them.

We shall not detain our readers with remarks upon the more glaring and vulgar improprieties of itinerant lecturers and revivalists, who have been wont to arrogate to themselves the peculiar guardianship of the cause of morals and religion. Their exaggerated and over-wrought representations, their low and ludicrous anecdotes, their exciting stories, made up of huge beads of fiction, strung upon a tenuous thread of fact, their gross personalities, and sweeping censures and denunciations of reputable and pious men, their various scenic contrivances and trickery, designed specifically for strong and present effect upon their hearers,—all these elements belonging to a somewhat extended, a once popular system of high-pressure operations, though meriting grave and unqualified censure, we do not deem it worth while to spend time to expose. Not that we think lightly of the mischiefs which have resulted from this peculiar type of reformatory measures. We believe they have been most serious. But we pass them by, partly because they are going out of vogue, and rapidly losing their power to harm. The sound piety and good sense in the community, though silenced awhile by the high claims, sanctimonious professions, confident assertions and bold assumptions of these would-be reformers, (but more than all, by the apparent good which mingled with the evil,) are at length lifting up their clear and potent voices in condemnation, and consigning the reformers and their measures to merited neglect and contempt. We are almost beginning to fear that the community, deeply indignant on finding themselves so long and so outrageously humbugged, may avenge themselves beyond the bounds of truth and justice, and mete out a measure of scorn and reprobation to their deluders which should be largely appropriated to the peculiar system under which they acted, and of which the deluders themselves were partly the victims, as well as those on

whom they played off their fantastic tricks. But most of all do we fear that public sentiment and feeling will vibrate towards the extreme of scepticism and indifference, in respect to those noble enterprises in favor of which such unworthy measures have been used to enlist them. And, again, we decline special animadversion upon the style of operations alluded to, because they do not lie directly in the line of discussion to which we desire to adhere. We have nobler game in view, and shall strike in high quarters. The methods to which we desire to direct attention have been used by individuals of the highest standing and of the worthiest purposes. Some of them are objectionable mainly on the score of their deceptive character, or their latent falsehoods. And it is this quality especially, which places them directly in our way in this discussion.

In our country, the success of every moral enterprise must depend upon the favor of public opinion. If this can be secured, the cause, whatever it is, must triumph. It is to be expected, therefore, that the principal measures of reformers will be directed to the conciliation of this great and over-bearing power. Individuals, drawn by just and benevolent motives to engage in some special work of reform, pressed, it may be, with the magnitude and enormity of the evils it is intended to remove—evils which grow darker and more menacing the more they are considered, and judging that they have at last found the true remedy, are led quite naturally to regard the success of their enterprise as the most important object of human achievement. Believing that all other good causes are involved in, and in some sort identified with their favorite enterprise, its triumph becomes the absorbing object of their hopes, and prayers, and efforts. All their energies are bent forward to this great result. This may be well enough. "It is good to be zealously affected in a good thing." But in their zeal for success, they are not always careful as to the nature of the means they employ. Honestly believing that the attainment of their object is the great moral desideratum, they are prone to judge of the propriety of measures, not by the immutable standard of truth and right, but by their seeming adaptation to help forward the great cause. The cause is so good and im-

portant, surely every thing which helps it on must be of the same character. Now, as we have said, every reform in a country like ours must depend for success upon the favor of public opinion. When its mighty current is brought round in the direction of the movement, it is borne irresistibly on to its consummation. To this end the first efforts of reformers will be directed. And here it is that we have discovered, we think, sad departures from truth and honest dealing. Measures have been resorted to to conciliate public favor, which have not only been destitute of every particle of truth, but surcharged with the opposite elements of falsehood; and this too, we are ashamed to say, is by individuals claiming to themselves high consideration as moral and religious men. We proceed to specify. Knowing that there is a large proportion of every community who move with the popular tide, whatever its direction, they seek to make the impression that their cause is every where gaining ground and will soon be in the ascendant. This is done, in the first place, by bold and confident assertion; and though they are well aware that their assertions are not at present sustained by facts, yet if they can secure to them general belief, (and this they hope to do by their very boldness,) they will become true. So they make them in advance, and satisfy their consciences by the reflection that if they are not true now, they soon will be so. But there is another more insidious method sometimes employed for the manufacture of public opinion. In the secret political history of one of the states of the Union, it is said, we know not with how much truth, (we use the fact, whether authentic or apocryphal, merely for illustration,) that there was at one time a regular manufactory of public opinion established at the capitol. A number of shrewd and sagacious men were banded together, and drove a most prosperous business in this way. The whole state was districted, and to each was assigned his particular portion to care for and cultivate. Resolutions and expressions of opinion were drawn up under the supervision of the central body, and transmitted to their agents at the different points of subordinate political influence throughout the state, for the purpose of procuring the action of the people (or a few of their leaders) in the primary assemblies. Lo! soon, a wonderful phenomenon appeared! The people were

every where spontaneously rising from one end of the state to the other, and uttering a united voice in approval of some favorite measure, originated by the small manufacturing company at the capitol. There could be no mistake. Column after column in the public papers was filled with the authentic expressions of the aroused and moving masses. The result was, the measure at once became popular, because every body thought that every body else was in its favor, and was triumphantly carried. Now, whatever may be said of this as a political manœuvre, we must solemnly protest against the adoption of a kindred policy in attempts to carry public opinion in favor of moral and religious reform. And yet, there has been something very much like it. A few men come together in conclave, and agree in trying a grand experiment upon the public mind. To one is assigned the preparation of an exciting popular article to appear in a public paper in one city. To another, the same thing for a different locality, and so around, until the principal centres of influence in the state or the Union are provided for. It is so managed in point of time, that these articles shall appear simultaneously, or nearly so. And now, behold a wonder! There appears a spontaneous, universal movement in reference to the great subject, throughout the length and breadth of the land! A consentaneous voice rings out from every salient point of influence. The whole people are moving, and coming to the rescue. Here is the evidence, in this unanimous, simultaneous expression of opinion from every quarter. Is not this conclusive? Well, the point is perhaps gained. Thousands who desire to be found always with the majority, at once come over, and a great advance in numbers, at least, is secured to the cause. Now we must not be understood as objecting to every part of this movement. If a company of men, in the prosecution of a good cause, think it proper to address the great public from various points, in order to secure a general sentiment in their favor, relying for effect upon the intrinsic merits of the cause itself, and the presentation of sound and legitimate argument, and rational and appropriate appeals to the judgment and the heart, it is surely their right, and it may be their wisdom; but we object to the covert design and the deceptive character of the experiment, as a mode of securing popular

favor by the semblance of an already formed and rapidly developing public opinion. It is essentially an imposition, and no cause can be so good as to sanctify and make it right and honorable. But we have still graver matters to complain of. It is the calumnious attacks upon individual character in which some good men allow themselves to indulge, under the pretext of thereby promoting some favorite scheme of reform; not that they delight in defamation; O no! they would not hurt the hair of any body's head, if the good of the precious cause did not demand it. Here, for example, is an individual whose character and position give him influence with a portion of the community. It is deemed important to the cause to secure this influence in its favor. The man is plied softly, at first. He is told of his talents, and the high estimation in which his character is held, and the wide influence he may exert in the best of causes. He listens to these friendly suggestions and takes the subject into serious consideration; but after a candid and mature examination, he comes to the conclusion that it would not be right for him to identify himself with the movement, for he cannot conscientiously approve of some of the prominent measures of its advocates. He frankly states his objections and his decision. He is then approached in another form. With great seeming, and, perhaps, real concern, he is told of the inevitable fate which awaits him, if he persists in maintaining his position,—that the cause is every where coming up, and will soon triumph, and he, with all others who occupy the same ground, will be rode over and ruined forever. He replies,—Gentlemen, I cannot help that, I have a higher rule to govern my conduct than the decisions of the public voice. I stand upon my conscientious convictions of what truth and duty require of me. Finding that he cannot be intimidated into an adhesion by these ominous threats of public indignation, they give him up, and he is henceforth unto them worse than a heathen. They adopt the same principle of action in respect to him, as the Romanists do to the heretics. No faith is to be kept with that man. He must be “broke down,” at all events, and “his influence killed.” The day of his merciful visitation is past. Yes, “break him down.” “Kill his influence.” These are the humane and Christian terms, indicative of

the mode of action now to be adopted. The success of the good cause requires it, and this makes it all right. Forthwith they address themselves to their amiable work. Though well knowing his real sentiments, for he has frankly and fully expressed them, they impute to him directly opposite ones; or if their conscience will not suffer them to do this at once, they go through a little process of reasoning, and the whole thing is settled. "He does not approve of our reasoning, and he who is not with us is against us. Our measures are the result of our principles, and so being opposed to our measures, he is opposed to our principles. The triumph of our principles will alone remove the evil we are opposing. He stands in the way of that triumph, and so he is an enemy to the cause, and in favor of the continuance of the evil itself. He may, therefore, justly be held up to public indignation, as holding atrocious sentiments, and in favor of the worst of all abominations." If the cause is temperance, he is held up as loving the "creature," and slyly indulging the ardor of his attachment; if moral reform, it is insinuated that he is secretly addicted to lewdness; if abolitionism, he is proslavery, and every thing that is bad; if "protracted meetings," as conducted by modern evangelists, he is opposed to revivals and the work of God; nay, "an enemy to all righteousness,—a child of the devil, ceasing not to pervert the right ways of the Lord." He is, in short, a man to be hated and avoided, "*Fœnum habet cornu. Caveto, Romane.*" Well, the man at first bears it all in quietness and meekness, grieved and amazed the while, that good men, engaged in benevolent and pious enterprises, can take on such ferocity, and depart so widely from the truth and charity of the gospel. By and by, however, he finds a suitable occasion to make some formal expression of his real sentiments,—sentiments which he has always most honestly and conscientiously held. Now observe the tack of his pious and benevolent calumniators. Do they acknowledge that they have wronged him, and show a disposition to make reparation? Not they. An acknowledgment that they had been in the wrong would hurt the precious cause in which they have embarked their all. The duty of acknowledging and retracting a wrong seems to be excluded from the ethical code of some

modern reformers. But what use do they make of the public avowal of the slandered individual? O most rare use! They herald it as a sign of progress. Another opposer has yielded at length to the power of truth and come upon the right ground, in principle at least; or, he has been compelled, under the sore pressure of the accumulating force of public opinion, hypocritically to an open avowal of just sentiments. Cheer up. The cause is onward. There has been much progress precisely of this kind in some of the reforming movements of the age. The sentiments of men, who from some cause deem themselves justified in standing aloof from the particular measures in vogue, are grossly misrepresented. Odious views, which they abhor, and motives which they scorn, are imputed to them; and when they take occasion to give such an unequivocal expression of opinion as to take away the vocation of their revilers, it is coolly announced as a cheering sign of progress! There is something more than the want of truth in the above method of promoting reform. There is a positive infusion of malignity, as much at war with Christian charity as with truth. We have not got through with the catalogue of exceptionable measures which have so extensively vitiated the reforming movements of the day. We give the above as specimens of the best of the class. There are others which deserve exposure and the most indignant and searching rebuke, but our limits will not admit of the prosecution of our painful task. We may say, in brief, that they have all the common character of the worst kind of expediency. They are recommended solely by the promise of producing prompt and available results, and rest upon the doctrine, "that the end sanctifies the means,"—a doctrine much older than the Jesuits, and received and acted on by multitudes beyond the pale of their demoralizing association,—a doctrine which has come foul and rank from the polluting breath of the old serpent himself, and which strikes at the root of every principle of true religion and sound morality.

We had designed to make some remarks upon the moral effect of this disregard to truth in the means of promoting benevolent enterprises, upon the character of those who use them, even with the best intentions, and also

upon its ultimate influence on the enterprises themselves; but we must reserve what we have to say upon these exceedingly important points to a future opportunity; and conclude for the present with the general caution, that we should be as careful as to the character of the means we use, as of the ends we wish to promote by them; and that we cannot inflict a greater injury upon a good cause than by resorting to falsehood and deception to promote it.

ARTICLE VIII.

The Life and Correspondence of John Foster. Edited by J. E. RYLAND. *With Notices of Mr. Foster as a Preacher and Companion*; by JOHN SHEPPARD. In 2 vols. pp. 306, 388; 12mo. New York. Wiley & Putnam. 1846.

BY THE EDITOR.

It is with no ordinary expectations of gratification and delight that we have taken up the Biography and Correspondence of the author of the *Essays on Decision of Character*, etc. The Memoirs of such a man as John Foster must, of necessity, possess very peculiar attractions. It is certainly natural, and, we think, not unpraiseworthy, to wish to become more nearly acquainted with a man, whose writings have been perused with admiration wherever the English language is spoken or understood; whose calm, transparent and impressive thoughts have, in their acquaintance and contact, cut out new channels of thought in ten thousand other minds; whose dignified and sober views of life, religion and immortality are adapted to shed so hallowed a spirit over all who become familiar with them; and whose style and vocabulary, showing him a perfect master of our mother-tongue, taken in connection with his other noble characteristics as an

author, well entitle him to the quaint description of his contemporary, Robert Hall,—“a great, lumbering wagon, loaded with gold.” These volumes happily introduce us to such a view of his life and labors as it is most satisfactory for us to obtain. The plan of the editor is to exhibit, at the commencement of every chapter, the principal incidents which occurred in the history of Mr. Foster during a given period of time, followed by original letters to his principal correspondents, originating in or illustrative of those incidents, or of the peculiar characteristics of his hero during that period. He presents, also, a few pages from his journal,—comprising not mere barren statements of personal history and opinions;—but, as might have been easily anticipated, profound and glowing thoughts, uttered in the choicest terms, and often opening mines of hidden treasures. Thus we see in its individuality, illustrating what we had been taught, the accomplished mind that had before instructed us “on a man’s writing memoirs of himself.” And although ordinarily, a biography consisting of a mere arrangement of letters and journals strikes us as a most defective performance in respect to the author, if not in respect to his subject, in the present instance we are ready to dispense with the editor for the sake of the subject. So great is our admiration of the latter, that we can easily do without any appendages, adapted to exhibit the genius or skill of the former. The holder of that polished pen, appearing in the dishabille of familiar correspondence, could scarcely fail to be his own best biographer. We may well say of him, as Dr. Johnson, in his elegant epitaph for Oliver Goldsmith,—“*Nihil tetigit quod non ornavit.*”

Mr. Ryland, the editor of the memorials, is already favorably known on both sides of the water by his literary offerings; and in the compilation of these volumes, he has exercised a discriminating judgment, a blameless taste and sound discretion.

We are glad to find ourselves in possession of so much additional matter from the well-nigh inspired pen of this great master in English composition. We shall follow, in our notices, the example of the biographer, giving a few of the principal incidents of the life of Mr. Foster, and then making such extracts from his letters as will

illustrate those incidents, and his own character, as it was affected by them, or modified and developed under them.

JOHN FOSTER was born at Halifax, between Wainsgate and Hebdenbridge, Sept. 17, 1770. His father, who was a farmer, and devoted also a part of his time to the occupation of weaving, instructed the son in the same employments. They were not congenial with his tastes; and though he continued to submit to his tasks in this department until he was seventeen or eighteen years old, "he had, when a child," to use his own words, "the feelings of a foreigner in the place, and some of the earliest musings that kindled my passions, were on plans for abandoning it. My heart felt a sickening vulgarity, before my knowledge could make comparisons." Like Henrich Stilling, he was possessed with the idea that Providence designed for him a higher destiny. While he resided with his parents, he employed himself more or less in study. "He would often shut himself up in the barn for a considerable time, and then come out and weave for two or three hours, 'working,' as an eye-witness expressed it, 'like a horse.'" After he was sent from home to school, it is said that frequently, "whole nights were spent by him in reading and meditation." Thus he laid an early foundation, in the midst of obstacles, for the distinction which he was afterwards to attain.

His parents were eminently religious people. His father was a member of "a small Baptist church at Wainsgate," and a man of more than usual intelligence and cultivation. His mind was acute and discriminating, and he took a leading part in the society of which he was a member. His house was a favorite resort of the Christian neighbors for the purpose of social devotion. "A meeting was held there every Tuesday evening, which was always closed with a prayer by Mr. Foster, who never omitted one petition—'O Lord, bless the lads,'—meaning his son John, and his young (and at that time only) companion, Henry Horsfall. The earnestness with which these words were uttered made a deep impression on the two youths." And to the great joy of his venerable and pious father, the son became a hopeful subject of renovating grace, and united with the Baptist church at

Hebdenbridge "six days after the completion of his seventeenth year." His pastor, Dr. Fawcett, and others of his friends, perceiving in him talents adapted to the work of the ministry, immediately urged him to dedicate himself to the service of God in the gospel. Notwithstanding his excessive natural timidity and the narrow circumstances of his father, he consented to cherish the idea, and "was 'set apart' for the ministerial office by a special religious service."

For the purpose of being more amply furnished with the requisite mental training, and with the attainments necessary to his highest success in the work of the Christian ministry, he spent three years under the tuition of Dr. Fawcett at Brearley-Hall, and afterwards proceeded to the Baptist College at Bristol. His habits as a student, when compared with his subsequent power, are worthy of notice. Of his protracted application, we have already spoken. "His scholastic exercises were marked by great labor, and accomplished very slowly." His favorite authors he read with extreme attention. He ardently desired skill in English composition. "One method which he adopted for improving himself in it, was that of taking paragraphs from different writers, and trying to remodel them, sentence by sentence, into as many forms of expression as he possibly could. His posture on these occasions was to sit with a hand on each knee, and moving his body to and fro, he would remain silent for a considerable time, till his invention in shaping his materials had exhausted itself." This was the beginning of the process that ultimately led him to that uncommon eminence, which has made his works the admiration of all thinking persons.

Soon after his entering the college at Bristol, he addressed a letter to Dr. Fawcett, which gives an interesting view of his spirit and aims as a student. He says,—

"Next to the favor of God, my ambition aspires to the esteem and friendship of such men as you; and I wish to acquire and exhibit that superiority of character and abilities which will most effectually tend to ensure them. My present circumstances are very favorable to improvement both in literature and piety. I wish to advance with rapid, and still accelerated progress. The value of time, the deficiencies of my character, and possible attainments, flash upon my mind with more forcible conviction than ever before. I can sometimes grasp the idea of

universal and transcendent excellence ; and it always excites, at least, a temporary ebullition of spirit. I cannot doubt the possibility of becoming greatly wise and greatly good ; and while such an object places itself in view, and invites pursuit, no spirit that possesses the least portion of ethereal fire can remain unmoved. I despise mediocrity. I wish to kindle with the ardor of genius. I am mortified almost to death, to feel my mind so contracted, and its energies so feeble or so torpid. I read such writers as Young and Johnson with a mixture of pleasure and vexation. I cannot forbear asking myself, Why cannot I think in a manner as forcible and as original as theirs ? Why cannot I rise to their sublimities of sentiment, or even to an elevation still more stupendous ? Why cannot I pierce through nature with a glance ? Why cannot I effuse those beams of genius which penetrate every object, and illuminate every scene ? I believe the possible enlargement of the human mind is quite indefinite, and that Heaven has not fixed any impassable bounds.

I am solicitous to cultivate warm and growing piety. I know that on it happiness entirely depends, and that without it intellectual pursuits either cannot be successful, or in proportion to the degree of success will be injurious. That character is the most dignified which reflects the most lively image of the divine excellence. Heaven is the proper region of sublimity ; and the more we dwell there, the more we shall triumph in conscious grandeur of soul. Intimate communion with the Deity will invest us, like Moses, with a celestial radiance. At the same time, I am experimentally convinced that the spirit of religion is extremely delicate and fine, and no moderate degree of vigilance is requisite to preserve it. This vigilance is absolutely incompatible with indolence and thoughtlessness ; and these are the evil spirits that most particularly haunt me, and from which I have suffered, and still suffer greatly. Oh for a mind all alive to religion, completely consecrated to God, and habitually devotional ! Habitual piety is indeed a very interesting subject : it has lately often struck my thoughts. I am wishing to know how far, and by what means, it is really attainable. Though I would wish to concentrate in myself all the genuine piety in the world, I yet suspect there is such a thing as *romantic* religion. Amidst the laborious, the even painfully laborious, efforts which religion requires, amidst opposition from within and from without, amidst the intricacies that perplex, the burdens that fatigue, the impediments that obstruct, and the allurements that divert, I hope I am making some progress ; and I request that your prayers may promote it.

Mr. Foster commenced his career as a preacher at Newcastle-on-Tyne. It was, on the whole, a very unpromising situation for him, and his connection with the people continued but a little over three months. Here his mode of life, according to his own account of it, "was almost that of a recluse. His mental habits were undisciplined, his application to study fitful and desultory, and his purpose as to the specific employment of his future life unfixed."

After leaving Newcastle, he received invitation to preach to a small Baptist society in Dublin. For the space of three years, little of the course of his life is known. He preached in Ireland "a little more than a year," and afterwards made an effort to revive a small mathematical and classical school at Dublin; but did not prosecute it beyond eight or nine months. From Ireland he returned to his friends in Yorkshire, where he remained till early in the year 1797, when he "was invited to become the minister of a General Baptist church in Chichester. He remained there about two years and a half, and applied himself with greater earnestness than at any former period to his ministerial duties; usually preaching three times on the Sunday, and in various ways striving to promote the piety and general improvement of the congregation." He found, however, little encouragement. A spirit of religious indifference continued to pervade the society, and not long after his removal, it became extinct. From Chichester he removed to Battersea, where he spent some time with his friend, Mr. Hughes, preaching often on the Sabbath and in the evenings, and for a season instructing twenty-one African boys, who had been sent from Sierra Leone to enjoy the benefits of an education in England. In 1800, he removed to the village of Downend, where he preached regularly in a small chapel. After a residence of about four years, "in consequence chiefly of the high testimony borne to his character and abilities by Mr. Hall," he was invited to become the minister of a congregation at Frome, to which place he removed in the beginning of the year 1804. His predecessor in the pastoral office in this place, before leaving his incumbency, had avowed himself a Socinian, which he had for a considerable time been suspected to be. The congregation had been reduced almost to nothing, so that he commenced his labors under very discouraging circumstances. He was very happy, however, in the relation; but in consequence of a disease of the throat which had been for some time increasing in its alarming character, in the summer of 1806, he was forced to resign his charge. After his resignation and a temporary season of repose, he addressed himself to those literary pursuits which, he anticipated, would thenceforth furnish him with the means of a livelihood. He immediately became

a stated contributor to the *Eclectic Review*. His first critical essay appeared in that journal in the number for November and December, 1806. In the following year, he contributed thirteen articles. The appendix to the volumes supplies a catalogue of his contributions from 1806 to 1839, showing his extraordinary industry in that department of literature, particularly in those years in which he was without a pastoral charge. In 1808, twelve of his articles were published; in 1809, twenty; in 1810, thirteen; in 1811, eighteen; in 1812, twenty-one; in 1813, twelve; in 1814, fifteen; in 1815, eleven; in 1816, thirteen; in 1817, ten. So much had the disease of his throat abated, that after a year or two, he ventured to preach occasionally, and near the close of the year 1817, he again became the regular minister of Downend.

In May, 1808, Mr. Foster was married, at the age of thirty-seven years. The lady of his choice was the person to whom his celebrated "*Essays*" were addressed in the form of letters, while he resided at Frome. These letters originated in their conversations while the lady was on a visit to her brother-in-law. From the spirit and tenor of them, we may readily infer the character and talents of the lady who had the taste to admire, and the ability to enter into such an elevated tone of free and familiar intercourse.

"'In our many conversations while you were here,' Foster observes, in a letter designed to be introductory to the *Essays*, 'it could not fail to occur to us, by what a vast world of subjects for consideration we are surrounded. Any glance into the distance in quest of a limit, found no limit to the diffused and endless multitude of subjects, though it would soon find one to the power of investigating and understanding them. . . . In these letters I shall revive some of the subjects which engaged and interested the social hour, and shall perhaps recall some of the hints or views that there presented themselves, in order to display them with greater amplitude and precision.'"

A new American reprint of the *Essays* having just been issued, "from the eighteenth London edition," it is not a little gratification to our curiosity to learn from the accomplished author the severity of the process by which the volume attained its perfection and won its well-deserved immortality. In a letter to his friend, Mrs. Mant, in respect to the first edition, he says—

"When I wrote to you last, I believe I told you I had completed a task of authorship, on which I had been employed a year or two before. What a fool I was, even so lately as when I told you this. I had, it is true, written more than enough for a considerable volume, but I had not begun to revise and correct it in order to write it for the press. When I began this work, and had proceeded a little way, I found I had a job on my hands, with a vengeance. To my astonishment and vexation, I found there was not a paragraph, and scarcely a sentence, that did not want mending, and sometimes that whole pages could not be mended, but must be burnt, and something new written in their stead. This was often a most irksome and toilsome business, much more so than the first writing. On the whole, I verily believe the revision and new modelling of the job has cost quite as much mental exertion as the original writing of it. In this business I have been employed ever since the time that I wrote to you, and that was last summer, till very lately. This exercise has, however, been a most excellent lesson in composition, so that I shall in the next instance do better the first time, and therefore never have again such a long and irksome task. This task is finished a little while since, and I am now presenting myself to the public."

In about four months, a second edition of the *Essays* was called for. Of the labor of preparing for it, Mr. Foster gives the following interesting account.

"I have been excessively busy this, and many past days. If you ask, Busy about what? I answer, Mending and botching up bad sentences, paragraphs, and pages. That book that I published had at least five thousand faults; and two or three thousand I have felt it necessary to try and mend. Many of them I have certainly mended; but perhaps in some places I have made new faults in trying to correct the old. The book will be in substance the very same; but very many pages, and a multitude of single sentences will be very different. Many sentences are left out, and many others put into so different a form, that they will not appear the same, even as to the idea. One great advantage I believe will be, that there will be much fewer obscure passages; you will feel that you understand more clearly than in reading the first edition. When I began correcting, I intended to alter but little, as I was not completely aware that great alterations were necessary, and as I did not wish any proprietor of the first edition to feel as if it were gone out of date in consequence of the new one; but when I went in earnest into the examination, I was confounded by meeting such an immense crowd of faults. I found that I must dismiss all delicacy respecting the first edition, and alter everything without ceremony. A great many needless words, and some that were too fine, have been sent about their business. Many long sentences are made shorter; many imperfect arguments are made fuller and clearer. The pages will have somewhat more thought, and somewhat less show. Several figures are dismissed. The connection of thought is made somewhat more close and clear. There will not, however, be any such effect produced as to lead any reader to guess

at the degree of labor which it has cost. This labor is not yet finished, nor will be, for at least a month. I shall have hard work every day for so long. About that time I expect the printing to be finished ;—it is advanced a considerable way into the second volume.”

“I have been very industrious, but I did not know when I had finished the two first essays what a task I had yet on my hands. When I came to the fourth essay, which is much longer and more important (as far as the word important can apply to any of them) than the others, I found it requisite to write the first part of it anew, and at five times the length ; besides, the whole business is inconceivably tedious. I have often passed the whole day about two or three sentences, and could only determine to do more to-morrow ; but I could not help myself ; it was no affair of will. I have been so assiduous that I have hardly had one walk, except the journeys to Downend, for these several months ; and though I have been necessitated, often against my inclination, to make visits in the town, I have put off a number of persons from time to time with saying, ‘Certainly, sir, I intend myself the pleasure of calling on you very shortly.’ Everything was wrong in these two essays ; there were scarcely three pardonable sentences together. This has given me a mingled feeling of being pleased and mortified ; mortified that the first operations of thought were so incorrect, but pleased that I could clearly see and often mend the faults. The latter essays will exhibit more of the work of understanding, and more of what will please or displease as matter of opinion. As to how soon they will be finished I am afraid to pledge myself, after my past experience of the utter impossibility of moving fast ; but as I have only about half a dozen sheets to transcribe, with very slight corrections, I cannot be many days ; I am afraid somewhat more than a week, but surely I think not two.”

This laborious preparation to appear before the public stands in striking contrast with the flippant haste of many writers of infinitely smaller ability than Mr. Foster. Such an example, at the same time administers a rebuke to the masses of ephemeral literature which are produced every day, and reveals the secret of literary immortality. Jonah’s gourd, which came up in a night, perished in a night. The light woods of exuberant growth are commonly of little value and soon perish. The oak, which has spread its roots downward and abroad, slowly but securely, during successive centuries, sees the ages roll away, while its foliage still waxes green with every spring-time, and its branches stretch themselves unharmed to the tempestuous winds and the sharp cold of unnumbered winters ; and after it has yielded to the woodman’s axe, its heavy timbers for ages more furnish a secure dwelling for man, or are wrought into vessels for

the transportation of wealth and life from clime to clime. If a production costs an author little labor, it is not surprising that it is quickly laid aside by the reader.

The previous account of the severe labor to which Mr. Foster subjected himself in the revision of his *Essays* for the press, scarcely permits us to suspect him of being an indolent man. He complains of himself, however, habitually, as indolent to the last degree. The two things can only be reconciled by supposing that his keen idea of perfection and desire for it, in a literary as well as benevolent point of view, operated as a ruling passion, overpowering every other consideration, and prompting him to undertake even that which was against nature, as if with a spontaneous will, and of a ready mind.

It was, perhaps, under the influence of this spirit that when he was in the ministry, Mr. Foster often put off his preparation for the pulpit till the last moment. Thus in a journal written at Dublin in 1793, he remarks, under date of Sunday night,—“I hold in recollection the first sensation that I felt on awaking about 7 o'clock, and I see something guilty connected with it. It quickly struck me—‘I have to preach to-day,’ and the thought was unpleasing. It ought not to be thus. In part, the reason was, I suppose, that I had not yet begun to form either of my sermons. I sat up in bed awhile, and caught some very considerable ideas. Ascended the pulpit at the usual time. My text, ‘and Pilate said,—What is truth?’ My mind, fertile and expansive. After it, went to see a respectable friend, confined at home. . . . Had just an hour to study my afternoon sermon.” At an earlier period, while he was a student at Bristol, he writes to a friend,—“Probably there never was a more indolent student at this or any other academy. I know but very little more of learning or any thing else than when I left you. I have been a trifler all my life to this hour. When I shall reform, God only knows! I am constantly wishing and intending it. But my wishes and intentions have thus far displayed, in a striking degree, the imbecility of human nature. To-morrow is still the time when this unhappy system of conduct shall be rectified.”

At a much later period (August, 1816), still under the influence of the same troublesome propensity, he writes to his mother—

"I have no power of getting fast forward in any literary task; it costs me far more labor than any other mortal who has been in the habit so long. My taskmaster complains constantly and heavily of my slowness and delay. Part of which is, indeed, I confess, owing to indolence. I have probably said before, what is always unhappily true, that I have the most extreme and invariable repugnance to all literary labor of every kind, and almost all mental labor. It is the literal truth, that I never, in the course of the whole year, take the pen, for a paragraph or a letter, but as an act of force on myself. When I have a thing of this kind to do, I linger hours and hours often before I can resolutely set about it; and days and weeks, if it is some task more than ordinary. About finding proper words, and putting them in proper places, I have more difficulty than it could have been supposed possible any one should have, after having had to work among them so long; but the grand difficulty is a downright scarcity of matter,—plainly, the difficulty of finding any thing to say. My inventive faculties are exactly like the powers of a snail; and in addition, my memory is an inconceivably miserable one."

It was under the influence of the same principle that when he was solicited to write an introductory essay to Doddridge's *Rise and Progress*, the bookseller was obliged to let his work lie in sheets, two full years after the printing was completed, waiting for Mr. Foster's dissertation.

But the apparent dilatoriness of Mr. Foster may have arisen less from a sluggish spirit, than from the extreme labor of composition. He had attained the most acute discrimination; he had trained his thoughts to extreme exactness; he earnestly desired by the most polished diction to communicate, in a luminous and striking manner, every minute shade of thought; he was dissatisfied with any form of expression in the least measure indefinite; hence he was incompetent to write under the impulse of a torrent of feeling, rapidly. He could not turn off his work at a heat. The productions which he had refined and corrected to the last degree, after an inconsiderable interval he attacked again,—as in the case of his *Essays*,—and still he found something remaining for the exercise of the knife. The *labor limæ* was a process with which he was never done. And all this was not from mere ambition. He was not anxious to make fine sounding sentences and elegant paragraphs. His words every where seem subordinate to the sentiment, and the polishing of his speech only a necessary result of the increased delicacy of his shades of thought. His principal

production—his *Essays*—has obtained a commanding position among the lasting monuments of thought and the elements of human improvement. It is undoubtedly destined to an honorable and useful immortality. We have no reason, therefore, to regret the maturity to which it has been brought, nor the time, the care and the pains bestowed upon it.

Mr. Foster, however, represents himself as “slow—beyond all comparison slow,”—even when he made his utmost efforts in the business of composition. And the labor of revision was as slow and as tedious as the labor of the original composition. We have already given his own statement of the labor bestowed on the *Essays*. We subjoin two more extracts, which give an account of his preparation of the *Dissertation on Popular Ignorance* for the press, and of his revision of the same for a second edition. In writing to his friend, Mr. Hughes, he says—

“Thus far I have found more than half the original sentences either actually faulty, or at least admitting of what I thought improvement. The first composition was most tediously slow, and there is many a page, as it now stands, which has cost still more time and labor in the revisal than in the first writing. On the whole, these last six months about, have been a season of very great labor, and therefore very resolute self-denial,—no one can imagine how much both of one and the other.”

“‘You will envy the felicities of quill driving,’ he says, in a letter to Mr. Stokes (March 15, 1821), ‘when I confess to you, that ever since before I wrote to you, perhaps about the end of October, I have literally been at the very job which I then mentioned I had begun, and which is at this very hour several weeks short of its termination. I have actually been at it without intermission, or leisure to read a newspaper, review or any thing else. And I am quite certain I never underwent the same quantity of hard labor within the same number of weeks together in my whole life. On entering thoroughly into the job, with a determination to work it so that I should never have any more trouble about it, I found it such a business as I had little reckoned upon. My principle of proceeding was to treat no page, sentence, or word, with the smallest ceremony; but to hack, split, twist, prune, pull up by the roots, or practise any other severity on whatever I did not like. The consequence has been alterations to the amount, very likely, of several thousands. There is no essential change, however, on a large scale; the series of thoughts is the same, but with innumerable modifications of adjustment and expression; and with so many small and, here and there, considerable enlargements, that the *Essay on Popular Ignorance* has distended itself under the process, and notwithstanding many condensations, from three to four hundred pages. The printing of this is

nearly completed; the introductory part of the *Missionary Discourse* has undergone a similar handling; but the printer having lately, at my remonstrance, very much accelerated his part of the business, I shall be obliged to pass, with very slight operations, over more than the latter half of the said discourse. I must let it take its fortune, on the strength of the rigorous discipline given to all the preceding portion of the volume. It is a sweet luxury, this book-making; for I dare say I could point out scores of sentences each one of which has cost me several hours of the utmost exertion of my mind to put it in the state in which it now stands, after putting it in several other forms, to each one of which I saw some precise objection, which I could, at the time, have very distinctly assigned. And in truth, there are hundreds of them to which I could make objections as they now stand, but I did not know how to hammer them into a better form.' "

Notwithstanding his remarkable clearness of mind and profoundness of thought, Mr. Foster did not wholly escape the corruption of theological error. It is difficult to us, even in the broadest exercise of charity, to see how so noble an intellect could have found, at any time, any temptation to swerve from the main articles of an evangelical creed. We have attempted in various ways to account for the strange fact; but none of them is in all respects satisfactory. As early as the time of his residence in Dublin, he writes to his friend, Mr. Hughes, as follows:

"My opinions have suffered some alterations. I have discarded, for instance, the doctrine of eternal punishments; I can avow no opinion on the peculiar points of Calvinism, for I have none, nor see the possibility of forming a satisfactory one. I am no Socinian; but I am in doubt between the orthodox and Arian doctrines, not without some inclination to the latter. It is a subject for deliberate, perhaps long, investigation; and I feel a sincerity which assures me that the issue, whatever it may be, must be safe. In this state of thoughts and feelings, I have just written to Mr. David, of Frome, requesting to be informed whether there be, within his sphere of acquaintance, an Arian congregation in want of a preacher, expressing to him, however, that 'my preference of such a congregation does not arise from a conclusive coincidence of opinion, but from a conviction that there only I can find the candor and scope which I desire.' "

In the space of three years from the date of this letter, his opinions had undergone a decided revolution for the better. In another letter, addressed to the same person, he says, "I hold (I believe) accurately the leading points of the Calvinistic faith." He was still, however, not

wholly clear on the doctrine of the person of Christ. He writes—

“As to my opinion respecting the person of Christ, a candid and honest statement would be, that I deem it the wisest rule to use precisely the language of Scripture, without charging myself with a definite, a sort of mathematical hypothesis, and the interminable perplexities of explication and inference. I am probably in the same parallel of latitude with respect to orthodoxy, as the revered Dr. Watts in the late maturity of his thoughts.”

It is refreshing to find him, at a still later period, in the most Christian spirit lamenting his errors of faith, and returning with sincere humility to “the truth as it is in Jesus.”

“I receive with pleasure, but not without diffidence of myself, your congratulations on a happy revolution of my views and feelings. Oh, with what profound regret I review a number of inestimable years nearly lost to my own happiness, to social utility, and to the cause and kingdom of Christ! I often feel like one who should suddenly awake to amazement and alarm, on the brink of a gloomy gulf. I am scarcely able to retrace exactly, through the mingled dreary shades of the past, the train of circumstances and influences which have led me so far astray; but amid solemn reflection, the conviction has flashed upon me irresistibly, that I must be fatally wrong. This mournful truth has indeed many times partially reached me before, but never so decisively, nor to awaken so earnest a desire for the full genuine spirit of a disciple of Jesus. I see clearly that my strain of thinking and preaching has not been pervaded and animated by the evangelic sentiment, nor, consequently, accompanied by the power of the gospel, either to myself or to others. I have not come forward in the spirit of Paul, or Peter, or John; have not counted all things but loss, that I might win Christ and be found in him. It is true, indeed, that this kind of sentiment, when strongly presented, has always appealed powerfully to both my judgment and my heart; I have yielded my whole assent to its truth and excellence, and often longed to feel its heavenly inspiration; but some malady of the soul has still defeated these better emotions, and occasioned a mournful relapse into coldness of feeling, and sceptical or unprofitable speculation. I wonder as I reflect;—I am amazed how indifference and darkness could return over a mind which had seen such gleams of heaven. I hope that mighty grace will henceforward forever save me from such infelicity. My habitual affections, however, are still much below the pitch that I desire. I wish above all things to have a continual, most solemn impression of the absolute need of the free salvation of Christ for my own soul, and to have a lively faith in him, accompanied with all the sentiments of patience, humility and love. I would be transformed,—fired with holy zeal; and henceforth live not to myself, but to Him that died and rose

again. My utmost wish is to be a minor apostle ; to be a humble, but active, devoted and heroic servant of Jesus Christ ; and in such a character and course, to minister to the eternal happiness of those within my sphere. My opinions are in substance decisively Calvinistic. I am firmly convinced, for instance, of the doctrines of original sin, predestination, imputed righteousness, the necessity of the Holy Spirit's operation to convert the mind, final perseverance, etc., etc.

"As to the doctrine of the divinity of Christ, I do not deny that I had once some degree of doubt, but not such a degree ever as to carry me any thing near the adoption of an opposite or different opinion. It was by no means disbelief ; it was rather a hesitation to decide, and without much, I think, of the vanity of speculation. But for a long while past, I have fully felt the necessity of dismissing such subtle speculations and distinctions, and of yielding a humble, cordial assent to the mysterious truth, just as and because the Scriptures declare it, without inquiring 'How can these things be?' Even at the time I refer to, I had not the slightest doubt respecting the doctrine of atonement. I have always, without the interval of a moment, deemed it a grand essential of Christianity. How still more emphatically welcome it becomes as one discovers more of one's own heart ! I deem it probable that my views on this and other subjects were invidiously misrepresented to you and some more of my friends. I have witnessed in many instances, with a disgusting recoiling of the heart, an astonishing promptitude to impute heresy to a man whose expressions have varied from the common phraseology, or whose conclusions have been cautious, and not in the tone of infallibility."

He did not, however, after all, fully accord in his opinions with the symbols which we are accustomed to deem evangelical. After he had escaped from heresy in the main, he still doubted in respect to future punishment ; and as late as the autumn of 1828, he expresses himself as adverse to the existence on earth of an organized body bearing the name of a church.

These defective views are the less pleasing shades of his life ; but, in this abstract, we do not feel at liberty to omit them.

It gives us more pleasure to contemplate the predominating lights of his life and character. And these are so brilliant and so many, that we easily overlook the shades that float among them. The dark spots upon the sun's disc have so little influence in diminishing his radiance, that an observer is obliged to turn his attention to them specifically, in order to see them at all.

Before we finally leave this point, we cite a portion of a letter, written by Mr. Foster, while his views were

not yet fully consolidated. It is in answer to another by the Rev. Mr. Hughes.

"Lately I have felt a degree of gratitude which I had before scarcely believed possible, for the discipline of suffering, while a merciful hand applies it to correct the mind.

"I proceed to the substance of your letter. I shall not conceal that the first impression was much of the painful kind. I said to myself, walking pensively in a field, 'Here, while I speak of the miseries of human guilt and impotence, assert the inanity of human merits, and the presumptuous impiety of reposing in any degree on self—while I refer every thing to divine grace, assert the infinite value of the Saviour, say that he is 'all in all,' exhibit him as the blessed and only hope of the world—I encounter a cold and discordant sympathy among the principal persons of the connexion. I am called Calvinistic, Methodist, and cast out of the synagogue. I address myself to minds of happier light, whose intelligence I admire, whose piety I love, and they see nothing in the emotions which have prompted my sighs, my prayers, my ardent hopes, more than the illusions of imagination, but thinly and partially concealing an 'enmity against God,' which still lies black and immovable at the foundation of all. 'Tis thus I am for ever repelled from every point of religious confraternity, and doomed still doomed, a melancholy monad, a weeping solitaire. Oh world! how from thy every quarter blows a gale, wintery, cold, and bleak, to the heart that would expand!'

"These were the feelings of the instant; but I soon recovered calmness enough to recognize the faithful friend in the sharp inquisitor, and to thank him both for his benevolence and for the mode of evincing it. Had he discovered less penetration or less faithfulness, I should have respected him less. I am constrained to feel you are worthy to be my Preceptor still; and, while I hope to extract some good from every one, I trust to receive it in copious communications from you.

"Perhaps it may be salutary for myself to entertain some of the same apprehensions which you have expressed, and certainly a severe investigation of the state of my mind discloses so much that is unworthy, or equivocal, as to warrant suspicion to extend still further than I see.

"I know it too well, that for a long course of time, during which I have felt an awful regard for religion, my mind has not been under the full, immediate impression of its most interesting character, the most gracious of its influences, its evangelic beams. I have not with 'open face beheld the transforming glory of the Lord.' I have, as it were, worshipped in the outer courts of the temple, and not habitually dwelt in that sacred recess where the God of love reveals all himself, in Jesus Christ. And it is difficult to conceive, that in aspiring and advancing towards a better state, I may be accompanied for a while by some measure of the defects and the shades contracted in that gloomy sojourn, which I must for ever deplore.

"It is much to affirm, and I think I may with great confidence affirm, that all my cherished, warmest desires and intentions are con-

sonant to the pure evangelic standard. May I not allege it as some proof of this, that I at present wish to commit myself to the full extent of the apostolic profession; nay, more, that I do habitually commit myself here, at the expense of the feelings which regard the coincidence or opposition of those I am connected with?

"You doubt whether my heart has really given the fulness of its affection to the Saviour. As far as my heart itself feels this doubt, it is filled with trembling; it assuredly can never rest till no doubt on the subject remains.

"But which of the principles of that devotion are wanting? Certainly none of the solemn reasons of it are wanting, and none, I think, unfelt. Whatever is appalling in the aspect of the king of terrors, whatever is affecting in the welfare and prospects of a soul guilty, immortal, and my own; all that is interesting in the pursuit of happiness, that is commanding in the opening visions of eternity, or awful in the contemplation of God the Judge,—all these concur with the infinite worthiness of that Saviour, to constrain me into the sacred union, and to seal it. Can a more urgent and immense interest, can stronger bonds, make him the Lord of my heart or of yours? Are these not precisely the reasons why he should be dear? Yes, he stands forward to my view in a most momentous connection with all these; and in whatever degree these mighty objects are affecting to me, in that degree he is become estimable and beloved.

"But you fear I do not fully meet the most important office and character of the Saviour, that of a deliverer from the miseries of sin; that I do not receive Jesus in the deep abasement of conscious guilt. Perhaps you imagine me approaching him in the spirit of one who should say, 'I have sat in judgment on thy claims, and I find that thou art worthy that I should be thy friend; I choose, therefore, to wear the honors of thy cause, and rank among thy dignified followers.' Indeed, you are mistaken. It is at the audit of conscience, while guilt weighs heavy on my heart, that I learn the true and unspeakable value of a Redeemer. But I have ever felt this internal world of iniquity, and the endless griefs that accompany it, a mournful theme. Surely I might have been excused, though I did not disclose in detail all the sentiments that excruciate or melt a soul, contemplating and lamenting its deep depravity and aggravated guilt. I might have been forgiven a reluctance to expatiate on the subject as personal to myself, before any being but Him only who can pardon. Is it not enough that I am awfully sensible how presumptuous and hopeless this advance to Him would be, without a frequent reference to the work of Jesus Christ?

"Why would my friend attribute the confidence with which I have expressed my intentions and expectations to a vain self-sufficiency, when it could be assigned to a much more generous cause, the force of resistless conviction? It is impossible to feel what I sometimes feel, and not indulge at the time (inconsiderately, it may be) a persuasion, that the effect of such emotions must be eternal. 'My heart presumes it cannot lose, The relish all my days.' I scarcely ever read the New Testament without feeling all that I now describe; and I love to cherish this ardor. Indeed this enthusiasm often subsides into the recollection of past ardors, convictions, confidence, hopes, and their fate! I then

wonder I can ever indulge confidence again. But again it swells and rises—and should it not rise?—at the view of that gracious economy of divine influences and strength from heaven which Jesus has proclaimed and still administers. I am verily persuaded that no man embraces this part of the gospel with a firmer belief or a warmer joy than I do. I solemnly aver that all my habitual confidence, as to what I shall become or accomplish, rests exclusively here. The alternative is such a hope, or flat despair.

“‘Mortifications, censures, injustice, failures, await the Christian zealot.’ Yes, it is impossible I can have observed the world so long, and not be apprized of it all. I perceive the thorns and briars tangled across his path, and—to fill up the picture—the spiders that harbor among them—the causes of disgust added to the causes of pain. The most sanguine fires of zeal and benevolence should not, and cannot long delude his judgment out of the certain, sad, and permanent estimate of mankind. Human society, compounded as it is with ignorance, prejudice, and conceit, furnishes ungracious materials to work upon. It is but to a comparative few that the Christian missionary can hope to be useful. Melancthon soon had cause to ‘smile in bitterness’ at his fond youthful expectations of convincing and reforming all mankind. There are many whom, as Dr. Young says, ‘you cannot love but for the Almighty’s sake.’ Oh, what a humiliation of all that was aspiring, what a blast of all that was tender, have I sometimes experienced on making the transition from the exaltation of prayer, and the fervors of charity in the closet, to the *praxis*—in the actual sight and intercourse of mankind. A reflecting man’s expectations will indeed be moderate, and it will be difficult for him to combine with his zeal and efforts that enthusiasm which is forbidden to mingle its fire with his hopes. But what then? What happy energy has sustained and impelled Watts and Doddridge? What energy does fire Pearce, Hinton, or yourself? And cannot I be kept constant to the righteous cause by the voice of the Eternal? Cannot I feel the solemn claims of a duty that leaves me no choice? Cannot I consider Him who endured the contradiction of sinners against himself? Cannot I have respect to the recompense of reward? As to ‘disappointment in the expectation of applause,’ as to ‘the sacrifice of philosophic fame,’ if you will believe me, I hold these considerations very light. I have lately thought on this subject intensely, and not in vain. Philosophy itself unites with religion to pour an utter contempt on the passion for fame. I have been laboring a good while to fix my mind firmly on this principle—namely, to persist in what I judge the most excellent, resolutely, zealously, and unalterably, and only for unalterable reasons, and then regard neither praise nor censure, admiration nor contempt, caresses nor abuse, any otherwise than as they may affect my power of doing good.

“‘There is great force in your remarks on the deceptions of imagination. A strong imagination, expanding and sweeping over ages and worlds in quest of grandeur, will exult in the sight of whatever is great in any department of contemplation, as well the evangelic as any other. It will hail it as an object of taste. It will revel in a sublime romance of religion. It will admire the character of Jesus, and some of the Christian truths and prospects, as magnificent objects, analogous to the heavenly bodies, and stupendous phenomena in the physical

universe. These feelings may exist where they do not evince, nor form any part of the influences of, a divine spirit pervading the soul and making it evangelic and heavenly. This is what you mean; I believe it to be true. But what then is the criterion to ascertain the nature of these fervors in any given case? The proof will be found in the consistency or inconsistency of these feelings with the other movements of the mind, and in their consequences. Let Rousseau be the instance. In his eloquent praise of Christianity, taken by itself, you will hardly detect a proof that it is not dictated by a piety sublime as his genius. Ask then, Does Rousseau zealously endeavor to establish all the proofs of Christianity? Does Rousseau reverently submit his genius and his philosophic speculations to its authority? Does Rousseau receive with equal pleasure the abasing, as the elevating, truths of Christianity? Does he, as a guilty being, rejoice in Christ chiefly as a Saviour? Can he despise philosophic fame for the sake of Christ? Does he zealously proclaim him to his brethren? Is he sensible of the excellence of the Christian consolations? Does he pray fervently? Does he deny himself and take up his cross? Are his morals reformed? These would prove him a Christian, and his eloquence would be that of an apostle. 'Tis matter of never-ending regret that Rousseau's character will not bear such a process of trial. I am not claiming any kindred to his sublime genius while I bring myself to the touchstone and say, 'A glow of imagination;'—but certainly that is not all. The gospel is to me, not a matter of complacent speculation only, but of momentous use, of urgent necessity. I come to Jesus Christ because I need pardon, and purification, and strength. I feel more abased, as he appears more divine. In the dust I listen to his instructions and commands. I pray fervently in his name, and above all things for a happy union with him. I do, and will proclaim him. For his sake I am willing to go through evil report and good report. I wish to live and die in his service.

"Is not this some resemblance of 'the simplicity of the fishermen,' on which you insist with emphasis? This spirit, my dear friend, is in a certain degree,—to be, I trust, divinely augmented,—assuredly mine. The Galilean faith has gained the ascendant, and I anticipate, though with humility and intervals of fear, every thing happy from its influence. The tide of my mind is really turned; and though it has not yet mounted the desired height, I trust I cannot be mistaken as to its direction.

"The hint in your letter respecting Scripture diction, was, I remember, in your conversation, a direct accusation of my being philosophically reluctant or ashamed to employ it. No charge was ever more unjust. I acknowledge the defect, but the reason of it is a memory which I can never trust to attempt verbal citations from any book, unless either I have time for recollection, or have the passage written before me; nay, the reason is any thing rather than the one you have surmised.

"Thus far I have written, and with more prolixity than I intended; somewhat in character of client to my pen. But after all, my capital concern is, not to defend what I am, but to be what I ought to be. If some of the evils you have suggested do still adhere to me, my most ardent prayer is for their removal. Will not yours be added? Mean-

while both my feelings and a strong conviction of duty impel me towards action. The reflection on the inutility to which I have been doomed so long, often starts into anguish. I cannot divest myself of the persuasion that I belong to some popular and useful sphere. Will my much respected friend assist me? Will not you take me by the hand? Will you not meet with a brother's cordiality a returning wanderer? Can the gracious spirit of the Christian cause move its advocate rather to repel associates than invite? Methinks a disciple of Jesus would say, 'He that is not against us, is for us.' Methinks while he would animadvert with faithfulness on every defect, he yet would zealously urge forward the general effect. Methinks he would wish a convalescent placed amid the most salubrious air. But I am checked,—I am chilled. Was not your letter meant to tell me that you would not incur any responsibility on the subject? This was one of my ideas in the first impression, and I am not now certain of the contrary. It is of pressing consequence that I should know. Of my engagement here, only one month remains. I cannot regret its termination;—it is a Cimmerian sojourn. Do not accuse me, my dear friend; do not require that I should work miracles. A most uncommon combination of circumstances renders it almost hopeless that any man can be of much service here. I have not written to any person but yourself on the subject of another situation. I ought to consider you as a favorable specimen of what I might expect in the evangelic connection; if you, therefore, refuse your countenance, it will be in vain to apply to any other. Then the sweet hopes of an useful happiness, which have revived with so much ardor, would have bloomed but again to die! Well; it would be but one more in the sable train of disappointments. My destiny is in the hands of a good, but mysterious Being. Let it be accomplished!"

We have already spoken of Mr. Foster's marriage. The lady of his choice seems to have been in all respects suited to be "an help, meet for him." He experienced, in a high degree, the enjoyments of domestic bliss. Of his five children, two died in infancy, leaving a son and two daughters, the latter of whom survived their father. The son lived to attain the age of nearly seventeen years, and had already entered upon the pursuit of those studies which would have made him useful in the world. But his feeble frame soon faltered, and before he was in readiness to enter the highest sphere of education, he was summoned to enter upon the realities of the other world. He had, however, already given evidence of his reconciliation with God; and, the last sentence he ever uttered,—so consoling to the hearts of his bereaved parents,—was, "I know that my Redeemer liveth." He appears to have been a child of excellent abilities, and of unusual development. The heart of his father yearned

over him with unspeakable tenderness. About two months before the decease of his son, Mr. Foster addressed to him a very characteristic letter, which, for its dignified, affectionate, parental, pious tone, commends itself to the reader as a very beautiful production. We present it entire.

“MY DEAR JOHN,—For some weeks I have had the intention of writing you a letter, and have been afraid my so long omitting to do so would seem hardly kind. The prevention has been from a considerable quantity of other writing of a labored and tedious kind, together with many calls into society which I could not well avoid. But I think of you every day and hour. There has not been much hereabouts worth telling you, more than what I have mentioned in the successive letters to your mother; unless, indeed, it had been possible to convey the essence of the admirable sermons of Mr. Hall, which I have heard each Sunday evening. It is the regret of all hearers that that essence, so noble, should go off, and, as it were, expire, and be lost, like incense dissipated in the air;—lost, that is to say, except as far as it is admitted and retained for salutary effect in the minds of some of those hearers. Whether it be so retained in any of them, is known only to themselves and the omniscient Inspector. Last Sunday evening (the text being in Ecclesiastes, ‘there is a time for every purpose,’ &c.) he made his conclusion, with extreme energy, in urging on young persons the absolute necessity of an instant, earnest attention to their highest interests, with perhaps ten repetitions of the question, ‘Is it too soon?’ followed, in each sentence, with the most cogent and solemn representation why it is not too soon. One could have wondered, while listening, how it was possible that any of the young persons present, of any thing approaching to mature years and understanding, could put aside at the time the force of the admonition, or go away and think no more of it. I wonder, my dear John, what you would have thought, and how you would have felt, if you had been there. He enforced that in season of health ‘it is time,’ that no time is to be lost;—with what augmented emphasis he might have added, that when health has given place to sickness, there is then, with still more pressing and invincible evidence, no time to be lost.

“My imagination is often with you, and the little company, in your dwelling and its vicinity, which are so familiar to my mental view. The most conspicuous and favorite part, that is the *Cobb*, is now, I suppose, easily practicable as a little walk to any who are in possession of a little share of strength. At every thought of that, and of the more distant shore where the relics of unknown past ages so much abound, I am greatly sorry that you cannot repeat the little rambles thither which pleased you so much last year. I regret to think how painfully you must feel the difference, especially when you observe the two younger associates capable of their former activity and amusement. You have to exercise patience in being content with what you can enjoy of the scene, under the restriction of your present weakness, by sitting on the beach, floating sometimes, it seems, on the sea in a boat,

and looking from the windows on the great expanse, with often a beautiful sky and horizon, a splendid sun-setting, and, some time since, the rising moon ; which last I never saw with a more beautiful and striking appearance than I remember once at Lyme.

"It has been pleasing to hear of any degree of alleviation which you have seemed to feel of your disorder ; and very glad should I have been to hear of a more decided amendment. It has been well, and to me at the same time wonderful, that the heat, oppressive to all that I have met with, except Dr. Marshman, has been so much attempered to your feelings. I would hope its continuance will be favorable to your regaining some little increase of strength against the season which the now sensibly shortening days are beginning to signify we must be again looking for. You have to acknowledge it as a favor of Providence, that you are thus permitted to have the trial of the best expedient that could be recommended for arresting the progress of your disease, together with such constant alleviating attentions, cares, and exemptions, while an incomparably greater number, who are suffering under such debility, are at the same time in circumstances of hardship, deprivation, and want. Think of them, if you are sometimes tempted to murmur at your lot. But do not let your thoughts be confined to the consideration of health, and the means and wishes for its recovery. I would earnestly and affectionately press it upon you that there is a far superior concern requiring your attention. I have never written to you, I think, without reminding you of this. But in such former admonitions I was far from anticipating that the time would come so soon when suggestions of the most serious kind would acquire such new and, I may say, importunate force of application, from an extremely critical state of your health. By your invariable silence on this subject, and apparent care to avoid being brought into communication respecting it, I have always been left, and I believe your mother also, much in the dark as to what place it has held in your thoughts. I have feared to urge it upon you with formal, grave, and frequent repetition, lest such admonition should become repulsive to you, and so have the effect to make you disinclined to think or read on the subject. And knowing how much religious instruction, direct and indirect, has mingled through the whole course of your education, and being certain, therefore, that you must necessarily have much information on the subject, I have been willing to hope that you did sometimes think of it seriously, though reluctant to speak of it. How could I, when you had so much knowledge, and when your mental faculties were advancing toward maturity,—how could I do otherwise than hope that you must be sensible what is the grand dictate of reason, of wisdom, of good sense ; and were secretly giving some real attention to the greatest concern of existence ? And if you did it in a measure when in health, I may surely hope that you do it still more seriously now. For, my dear John, you can hardly be unaware that your situation is exceedingly precarious, not only as to the recovery of health, but as to life itself. Your friends would not willingly, in your state of weakness and languor, distress you with presages ; but it is proper you should be unequivocally apprised that the case is one of great danger, while it is a well-known fact that the disorder is peculi-

arly deceptive to the patients themselves, as to their anticipations of the issue.

“What then, my dear boy, is your most evident, most demonstrative duty and interest? Is there not an irresistible appeal to your reason and conscience? The voice of your heavenly Father himself speaks to you. Surely you will not be inattentive to his admonitions and merciful invitations. Can the voice of the kindest human friend, or the voice from heaven itself, express to you a kinder or wiser sentence, than that you should apply yourself with all earnestness to secure the true felicity,—the only real and substantial felicity on earth, supposing your life should be prolonged,—the supreme felicity of a better world, if the sovereign Disposer has appointed that your life shall be short?

“Do not allow your thoughts to recoil from the subject as too solemn, too gloomy a one. If it were the gloomiest in the world, if it were nothing but gloomy, it is yet absolutely necessary to be admitted, and dwelt upon in all its importance. What would be gained, my dear John, and oh, what may be lost! by avoiding it, turning the thoughts from it, and trying not to look at it? Will the not thinking of it make it cease to be urgently and infinitely important? Will the declining to think of it secure the safety of the momentous interests involved in it? But why should the subject be gloomy? Is it a sad and melancholy thing to seek earnestly the favor and beneficence of God? Is it a miserable employment to seek his pardoning mercy in the name of Jesus Christ? Is it a mournful exercise to seek to have the mind brought into the right state, in all respects, towards God, and religion, and futurity, and heaven? Can it be a gloomy thing to seek a deliverance from the very gloom itself which naturally accompanies our ideas of death, so that we should come to exult in the thought and anticipation of an endless life? If there be gloom in the subject, you plainly see there is no way to escape it but by either, on the one hand, hardening the mind to an invincible thoughtlessness, which leads to the most fatal consequences, or on the other hand, a firm and pious resolution fully to meet that gloominess, and seek the divine assistance to pass through it, to overcome it, and attain a state of hope and consolation.

“This was done by James Hill, of whose decease your mother has perhaps informed you. He was just your own age, within some very few weeks; and a year or two since had the most flattering prospects of life and distinction before him. He was not then insensible to the claims of religion, but did not yield his attention to them in the degree that he subsequently felt, with the deepest conviction, that he ought to have done. But his protracted illness (a slow consumption) was a salutary discipline to bring him to the most earnest concern for his immortal welfare; he sought the divine mercy, believing in the many promises that none shall truly, humbly, and perseveringly, through Jesus Christ, seek it in vain. He obtained a happy confidence in that mercy, and was perfectly resigned to the sovereign will for life or death.

“Do not, my dear John, doubt that your prayers also will be graciously heard. We shall not cease to pray for you; but the great, the indispensable thing is, that you pray for yourself. It must be your

own serious and persevering effort. And is it not a supremely valuable and happy resource? Think of being permitted and invited to make your petitions to the almighty Father, the God of all grace! And think, deeply and deliberately, of your situation, in body and spirit, to judge what you have to request of him. Such reflection will show you plainly what is of infinitely the greatest importance to you. Make that, above all, the subject of an humble and hopeful importunity. Do so, my dear John, and then you will be happy, whether your life shall be prolonged, or prematurely brought to a conclusion.

Your affectionate father."

This letter clearly shows what has been otherwise made evident, that Mr. Foster had a nature formed for feeling. His robust and stern intellect was not destitute of finer tissues. His soul had chords that easily knew how to vibrate, when they were touched in the gentlest manner. A pensive gloom hung over him, ever after death had begun to break in upon the circle of his intimate friendships and family ties; and his affectionate spirit was ever ready, like the wind-harp, to breathe forth a melancholy strain. After the death of his son, in October, 1826, this kind of afflictions in his own family or among his near friends often called forth expressions of his sympathy and sorrow. A beautiful specimen of this is a letter of condolence written to his friend Mr. Hill, after the death of Mrs. Hill.

"What shall I—can I—say to my dear old friend, on whom the hand of God has been so heavily and mysteriously laid? This has been the question with me from day to day, while each returning morning I have been resolving not to let the day pass without an attempt to speak to him in terms of commiseration; and still a constant feeling of utter impotence has frustrated my resolution. To Him alone who has afflicted, it belongs to impart the merciful influence to sustain you under the overwhelming calamity. And I pray him to enable you to yield yourself up to him in resignation, and repose on him for support. May all that you so firmly believe, and have so often cogently taught, of the consoling efficacy in the divine goodness, be realized to you now, in your season of deepest distress! It is all true—you know in whom you have believed—and that he is all sufficient to console his servants, in the most painful and melancholy scenes in which his own sovereign dispensations may place them. He does not bring them under oppressive trials to desert them there, and leave them to their own feeble strength. He will not leave you; he can sustain you—and I trust he will give you power to lay hold on him for strength.

"From your letter previous to the last, I could not help admitting some dark and painful forebodings; insomuch that the external signs on your last gave a strong intimation of what it was to tell me. Yet I had,

till receiving it, indulged some little hope that our dear friend might be recalled from the fatal brink, to remain a companion and blessing to her family. But the sovereign authority, the voice which angels and saints obey, still called onwards. She was appointed for other society. She has now entered into it,—in a scene whence all her warm affection for those she has left behind (an affection, we may well believe, inextinguishable by death) would not move in her happy spirit a wish to return. In that society no doubt she has joined, for one dear and happy associate, her admirable son who had gone before, as if on purpose to congratulate her on her arrival. If you could know the heavenly rapture of those mutual felicitations! ‘Too happy,’ you would say, ‘too happy there for me to wish those beloved beings were, even for my sake, again in a world like this. Rather let me patiently go on my journey, deprived of their loved companionship, till I shall obtain it again, where I can never lose it more.’ How soon the few fleeting years of our life will be gone! Oh that they may, through the discipline of the divine Spirit, be a process to prepare us to mingle in the felicities of our departed, sainted friends, and gratefully exulting in the presence of Him who has exalted them from this sinful world to his own blessed abodes! I have lived for several years in the apprehension of being visited by such a dispensation as that under which you are suffering, and there has been a degree of consolation in the thought, that I am too far advanced in life for the deprivation, if it should be inflicted, to be a loss of very long duration.

“By this time, what was mortal of our dear friend has been consigned to its resting-place in darkness and silence; and I can pensively sympathize in the profound musings in which your spirit is drawn to follow the immortal part. Oh, what is the transition? Whither is that immortal essence gone? In what higher manner does it live, and know, and exert its faculties, no longer involved in the dark tabernacle of dying flesh? Our departed friend does not come to reveal it to us. But enough to know that it is a deliverance from all pains, and weakness, and fears—a deliverance from sin, that most dreadful thing in the universe. And it is to be past death—to have accomplished that one amazing act which we have yet undone before us, and are to do. It is to know what that awful and mysterious thing is, and that its pains and terrors are gone past for ever. ‘I have died,’ our beloved friend says now, with exultation, ‘and I live to die no more! I have conquered through the blood of the Lamb.’

“I am, dear sir, yours, with sincerest wishes for the only divine and effectual consolation to be yours,
J. F.”

Mr. Foster had now reached an age at which his early friends were rapidly passing away. A man who has seen three score years of life stands amid the wreck of love and friendship, like a mariner on the deck of his shattered vessel; its sails and spars have all gone into the sea; the crazy timbers scarcely hold together; his fellow-seamen have perished around him, till perhaps he stands, a lone survivor, waiting for the same fate which

has ingulfed the rest: or, like a tree in the field, whose foliage has become sere and yellow, and is blown about by the winds, we know not whither, while here and there a solitary leaf still clings among the branches, fluttering in every breeze, and every moment on the point of falling to the earth, to be consigned to decay and dust. It was not long before the considerations which he had suggested with so much eloquence and beauty to another, became necessary for the cure of his own heart, bleeding under a similar bereavement. Mrs. Foster, after a lingering illness, died in the fall of 1832. The following letter, addressed by Mr. Foster to the same person, is a touching testimony to his affection for the departed one.

“ ‘I have returned hither,’ he says, ‘but have an utter repugnance to say, returned home; that name is applicable no longer. You may be sure I am grateful for your kind sympathy and suggestions of consolation; not the less so for its being too true, that there is a weight on the heart which the most friendly human hand cannot remove. The melancholy fact is, that my beloved, inestimable companion has left me. It comes upon me—in evidence, how varied and sad! and yet, for a moment, sometimes I feel as if I could not realize it as true. There is something that seems to say, Can it be that I shall see her no more—that I shall still, one day after another, find she is not here, that her affectionate voice and look will never accost me; the kind grasp of her hand never more be felt; that when I would be glad to consult her, make an observation to her, address to her some expression of love, call her ‘my dear wife,’ as I have done so many thousand times, it will be in vain, she is not here? Several times, a considerable number—even since I followed her to the tomb, a momentary suggestion of thought has been, as one and another circumstance has occurred, ‘I will tell Maria of this.’ Even this very day, when I parted with Dr. Stenson, who out of pure kindness accompanied me a long stage on the road, there was actually for a transient instant a lapse of mind into the idea of telling her how very kind he had been. I have not suffered, nor expect to feel any overwhelming emotions, any violent excesses of grief; what I expect to feel is, a long repetition of pensive monitions of my irreparable loss; that the painful truth will speak itself to me again, and still again, in long succession, often in solitary reflection (in which I feel the most), and often as objects come in my sight, or circumstances arise, which have some association with her who is gone. The things which belonged to her with a personal appropriation; things which she used or particularly valued; things which she had given me, or I had given her; her letters or my own to her; the corner of the chamber where I know she used to pray; her absence—unalterable absence—at the hour of family worship, of social reading, of the domestic table; her no more being in her place to receive me on my return home from occasional absence; the thought of what she would have said, or how she would have acted, on subjects

or occasions that come in question; the remembrance how she did speak or act in similar instances;—all such things as these will renew the pensive emotions, and tell me still again what I have lost,—what that was, and how great its value, which the sovereign Disposer has in his unerring wisdom taken away. Yes, it is He that has taken away what it was He that gave me, and what was so dear and valuable to me; and I would not, I think I do not, rebel against his dispensation; I would not even repine or complain beyond that degree which he will regard with a merciful compassion. I should, and would be, thankful for having been indulged with the possession so long. Certainly, neither of us would, if such an exception might be made to an eternal law, recall our dear departed companions from their possession of that triumph over sin, and sorrow, and death, to which they have been exalted. However great our deprivation, how transcendently greater is their advancement in the condition of existence! And we should be unworthy to be loved by them still, as I trust that even at this very hour we are, if we could for a moment entertain such a wish.

... “I do hope, that through the mercy of the Father of spirits, even this loss shall be turned to gain to myself and the children, the care of whom now devolves on me in a much greater degree than heretofore. I hope that the solemn and affectionate thought of her who is gone from us, will, for each of us, give a powerful reinforcement to every admonition and persuasion of religion; that the aspiration,—‘May we meet her again, where friends will part no more,’ will often be an affecting motive to follow in the path by which she has gone to immortal happiness. What an inestimable advantage it is for the effect of instruction to her daughters; that she can, with perfect confidence, be cited to them; and recalled by their own thoughts, as a nearly faultless pattern, in both judgment and conduct. Her intellect was strong and disciplined, her course of action was invariably conscientious in the highest degree; her piety was deep and reflective, bearing, however, very much from this reflectiveness itself, a somewhat more melancholy tinge than I would desire for her daughters. In thinking of them, I will not dwell on the consideration,—how different to their juvenile feelings, after a while, will be this loss, from what it must continue to be to mine. May God enable us, my dear friend, with ever increasing force of faith, to commit ourselves and our children to his mercy and his power.’”

Not far from the time of the death of his wife, Mr. Foster was bereaved of a brother. The event leads him to give vent to his feelings in the following affecting manner.

“‘As to companions and friends of early times,’ he says,* ‘they have almost all left the world. My only brother (the only one who lived to maturity) died some months since, my junior by several years.

* To Rev. Josiah Hill, Feb. 22, 1838.

I had not seen him for more than thirty years, having never, during all that time, revisited my native place in Yorkshire. Now I probably never shall; for the only other person, with whom I had maintained any communication, Mr. Fawcett (son of Dr. Fawcett, my old tutor), a friend of my youth, of about the same age, and a very valuable man, lately went the way of all the earth. The unlooked-for intelligence did cause me a very pensive feeling; it broke the last link of my connection with the scenes and society of my early life; all would be strange and foreign to me if I were to go thither now; very few persons alive with whom I was ever in any sense acquainted; perhaps not one with whom it would not be mutually a difficult effort to retrace any thing in person that either had ever seen before. The very localities, I am told by one who has rather lately been there, are strangely transformed:—roads turned; woods cut down; free open tracts occupied and built upon; romantic glens, where I had so many solitary rambles along by their wild brooks, profaned, as I should then have called it, if I could have anticipated such a change, by manufactories, and the swarming, noisy activity of a population of a temperament infinitely alien from reflective, pensive, and imaginative musings.

“It is in vain to wonder—on supposition those scenes had not become changed, and that I were now to revisit them, and wander alone a number of hours in one or another of them—how I should feel now in comparison (if I had remembrance enough to make the comparison) with the feelings of those times. But how emphatic would the consciousness be, that though they were the same, I was prodigiously changed! Though the feelings of the early time might have often been pensive, tinged with a degree of melancholy, still there was the vital substratum, so to call it, of youth and anticipation. An interval of more than forty years makes all the difference between the morning of life and its evening; the mind in the one position, occupied with imagination, conjecture, possibilities, resolutions, hopes;—in the other looking back to see that visionary speculation reduced to the humility of an experience and reality, in which there is much to regret and much for self-reproach; and looking forward to behold, in near approach, another future, of how different an aspect from that presented to the youthful spirit! Here, my friend, we stand, yourself at no great distance behind me. What a solemn and mighty difference it is, that whereas we then beheld LIFE before us, we now behold DEATH. Oh, what cause for earnest care, and strife, and supplication to heaven; that when the moment comes, which every moment is bringing nearer, that we shall have passed that portentous shade, and behold the amazing prospect beyond it opening upon us, it may present itself under the light of the divine mercy, beaming upon us from Him who has the keys of death and the invisible world.”

We shall find no more appropriate place than this for the quotation of a very beautiful letter of Mr. Foster to his old and tried friend, Rev. Mr. Hughes. It was the last he ever wrote him.

SEPTEMBER 18, 1833.

... "The thought of my dear and ever faithful friend, as now standing at the very verge of life, has repeatedly carried me back in memory to the period of our youth, when more than forty years we were brought into habitual society, and the cordial esteem and attachment which have survived undiminished through so long a lapse of time and so much separation. Then we sometimes conjectured, but in vain, what might be the course appointed us to run, and how long, and which might first come to the termination. Now the far greater part of that unknown appointment has been unfolded and accomplished. To me a little stage further remains under the darkness; you, my dear friend, have a clear sight almost to the concluding point. And while I feel the deepest pensiveness in beholding where you stand, with but a step between you and death, I cannot but emphatically congratulate you. I have often felt great complacency in your behalf, in thinking of the course through which Providence has led you,—complacency in regard to the great purpose of life, its improvement, its usefulness, and its discipline and preparation for a better world. You are, I am sure, grateful to the sovereign Disposer in the review of it. You have had the happiness of faithfully and zealously performing a great and good service, and can rejoice to think that your work is accomplished, with an humble confidence that the Master will say, 'Well done, good and faithful servant,' while you will gratefully exult in ascribing all to his own sovereign mercy in Jesus Christ.

"But oh! my dear friend, whither is it that you are going? Where is it that you will be a few short weeks or days hence? I have affecting cause to think and wonder concerning that unseen world; to desire, were it permitted to mortals, one glimpse of that mysterious economy, to ask innumerable questions to which there is no answer—what is the manner of existence,—of employment,—of society,—of remembrance,—of anticipation of all the surrounding revelations to our departed friends? How striking to think, that she, so long and so recently with me here, so beloved, but now so totally withdrawn and absent, that she experimentally knows all that I am in vain inquiring.

"And a little while hence you, my friend, will be an object of the same solemn meditations and wondering inquiries. It is most striking to consider—to realize the idea—that you, to whom I am writing these lines, who continue yet among mortals, who are on this side of the awful and mysterious veil,—that you will be in the midst of these grand realities, beholding the marvellous manifestation, amazed and transported at your new and happy condition of existence, while your friends are feeling the pensiveness of your absolute and final absence, and thinking how, but just now, as it were, you were with them.

"But we must ourselves follow you to see what it is that the emancipated spirits who have obtained their triumph over death and all evil through the blood of the Lamb, find awaiting them in that nobler and happier realm of the great Master's empire; and I hope that your removal will be to your other friends and to me a strong additional excitement, under the influence of the divine Spirit, to apply ourselves with more earnest zeal to the grand business of our high calling.

"It is a delightful thing to be assured, on the authority of revelation,

of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful in that mysterious, separate state ; and on the same evidence, together with every other rational probability, to be confident of the reunion of those who have loved one another and their Lord on earth. How gloomy beyond all expression were a contrary anticipation ! My friend feels in this concluding day of his sojourn on earth the infinite value of that blessed faith which confides alone in the great Sacrifice for sin—the sole medium of pardon and reconciliation, and the ground of immortal hope ; this has always been to you the very vitality of the Christian religion ; and it is so—it is emphatically so—to me also.

“ I trust you will be mercifully supported,—the heart serene, and if it may be, the bodily pain mitigated during the remaining hours, and the still sinking weakness of the mortal frame ; and I would wish for you also, and in compassion to the feelings of your attendant relatives, that you may be favored so far as to have a gentle dismissal ; but as to this, you will humbly say, ‘ Thy will be done.’ ”

“ I know that I shall partake of your kindest wishes and remembrance in your prayers,—the few more prayers you have yet to offer before you go. When I may follow you, and, I earnestly hope, rejoin you in a far better world, must be left to a decision that cannot at the most be very remote ; for yesterday completed my sixty-third year. I deplore before God my not having lived more devotedly to the grand purpose ; and do fervently desire the aid of the good Spirit, to make whatever of my life may remain much more effectually true to that purpose than all the preceding.

“ But you, my friend, have accomplished your business—your Lord’s business on earth. Go, then, willing and delighted, at his call.

“ Here I conclude, with an affecting and solemn consciousness that I am speaking to you for the last time in this world. Adieu ! then, my ever dear and faithful friend. Adieu—for a while ! may I meet you ere long where we shall never more say farewell ! ”

From this time, the letters of Mr. Foster wear the solemn tinge derived from a searching retrospect of life and a near anticipation of eternity. The playful strain of some of his youthful correspondence is changed into expressions of regret for his former deficiencies, or into serious descriptions of the untried future and of death, as an event which, he was conscious, was now “ at the doors.” We feel, in perusing the volumes, that the vigor of the companion whom we have been admiring is past ; and that we have come, in the society of this great man, to the shadows of evening, and the river of death. The sublimity of his genius, in this part of his correspondence, evidently appears to have passed away ; and we gaze on him as if on more equal terms, in the weakness of old

age, as we gaze without pain on the sun when it is setting. The last scenes of his life were serene and pure—occasionally triumphant. His lungs had long been subject to disease; and after a short confinement, during which he endured his sufferings with exemplary patience and Christian resignation, he died on the Lord's day, October 15th, 1843, at the age of 73 years.

It would be gratifying to us to present still further extracts from these interesting volumes, illustrative of the character and services of this eminent man. His profound thought, his accurate discernment, his rich manner, his unfeigned simplicity, meekness and piety, have won our unqualified admiration. But we must forbear. It is an alleviation to the event of his death, that he had lived to put the finishing touch upon his most important works. He had passed the period of his utmost vigor; and if he had written more, his productions would have borne the evident tinge of life's evening. His mental powers, he himself was conscious, were gradually verging towards decay. He has the honor of having given some of its choicest specimens to the literature of the English language, which will go down with it to the latest times. And his contributions to literature are adorned and sanctified also by the spirit of evangelical religion. Their destiny is, at the same time to feed the intellect, to purify the taste, and to guide the reader to cultivation, to virtue and to heaven.

ARTICLE IX.

LITERARY NOTICES.

1. *An Elementary Grammar of the Greek Language*, containing a series of Greek and English Exercises for Translation, with the requisite Vocabularies, and an Appendix on the Homeric Verse and Dialect. By Dr. Raphael Kühner. From the German, by SAMUEL H. TAYLOR, Principal of Phillips Academy, Andover, Mass. Andover: Allen, Morrill & Wardwell. pp. 355. 12mo. 1846.
2. *A Grammar of the Greek Language*, principally from the German of Kühner, with Selections from Matthiæ, Buttmann, Thiersch and Rost. By CHARLES ANTHON. New York. Harper & Brothers. 1846. 536 pp. 12mo.

These works excel most of the school Greek grammars which have appeared, for the simplicity and accuracy of their statements, the fullness of their details, and their general adaptation to impart to learners the information which they need. The Grammar of Kühner, constructed on the same plan with his Latin Grammar for beginners, is fitted to give the student an extremely thorough training, and to put him in a situation, from the commencement of his study, to use every successive item which he acquires. The plan of writing exercises, both Greek into English and English into Greek,—illustrating every principle stated in the Grammar, is eminently adapted to make the young scholar perfectly at home in all the forms and idioms of the language. The appendix on the Homeric dialect is a most acceptable help to young scholars, in their first reading of the *Iliad* or *Odyssey*. Anthon's Grammar is drawn, apparently with good judgment, from high authorities in the literary world. It is much more creditable than his editions of the classics with Notes, and will do the student good service. It is more adapted to scholars somewhat advanced, for the purpose of occasional reference, than for the teaching of beginners. For the latter purpose, Kühner is unrivalled.

3. *A Universal and Critical Dictionary of the English Language*. To which is added Walker's Key to the Pronunciation of Classical and Scripture Proper Names, much enlarged and improved, and a Pronouncing Vocabulary of Modern Geographical Names. By JOSEPH E. WORCESTER. Boston. Wilkins, Carter & Co. 1846. 956 pp. royal 8vo.

We are happy to welcome to the number of English Dictionaries this noble volume by Mr. Worcester. His employments for several years have eminently fitted him to undertake an original work of this description with success. His experience in preparing his own "Com-

prehensive Dictionary," in editing an edition of Johnson, with improvements from Todd and Walker, and in abridging Dr. Webster's Larger Dictionary, together with his extensive reading with special reference to the lexicography of the language, points him out as more competent, probably, than any man living in our country, for such an enterprise. Few labors are more fatiguing than those of the lexicographer; and in very few are the results of great diligence in investigation condensed within so small a space. The slow aggregation of materials for a new dictionary, which shall take rank above its predecessors, notwithstanding all the help to be derived from them, the careful weighing of words, in order to detect meanings and shades of meaning, to discover etymologies and authorities, as well as the settling of many other questions that arise, require no small share of industry and application. The talent to give an exact definition of words, within the least possible compass, is one of rare occurrence; and to have performed it wisely and well is not only to have done a great work, but to have conferred an immense benefit on the world. This talent Mr. Worcester seems to possess in an eminent degree. A work of less labor and patience would make far more show; and perhaps, in the judgment of the inexperienced, would entitle a man to higher praise. But the successful prosecution of such a labor as this is like the rearing of an Egyptian pyramid; or still more properly, like laying a wide and deep foundation for those immortal structures. When the lighter edifices of an ephemeral literature have vanished away, this will stand with works of sterner material and of durable construction, the companion and expounder of them all. The smaller volume of Mr. Worcester has claims to stand by the side of the larger volumes of Dr. Webster; and, we believe, notwithstanding the acknowledged high merits of the latter, the former will not suffer by comparison. The Dictionary of Mr. Worcester is printed on a smaller type than Dr. Webster's, and many articles are much more condensed. English names are generally inserted as authorities, that the student may know whether a dubious word, or a word in an unusual sense, has the sanction of authors in the mother-country, or is only a provincialism. Besides the names of authorities, the more important etymologies of the words are also exhibited, in the manner of Dr. Webster. Not the least valuable portion of the Introduction is the History of English lexicography, and the catalogue of English Dictionaries, Encyclopædias, etc. The work of Mr. Worcester will prove a lasting monument to his diligence and ability, and entitles him to the praise and gratitude of American scholars. We are proud that in this department of literary labor, America has thus again asserted her superiority to England, laying the mother-country under obligation to the daughter.

4. *The Life of Martin Luther*, gathered from his own Writings. By M. MICHELET. Translated by G. H. SMITH. New York. Appletons. 1846. 12mo. 314 pp.

No human name fills so high a niche in the temple of theological fame as that of Luther. Though he has now been dead just three hundred years, his name and his deeds are as familiar as those of a man who died but yesterday. The great Reformation, which took

place through his instrumentality, is a constituent part of his history ; hence, while this is remembered and its growing influence is felt, so long he will be an object of interest to the whole Christian world. In his voluminous writings he left abundant materials for a delineation of his character and life ; these, taken in connection with the authenticated accounts of the scenes in which he shared most largely, constitute a body of information concerning him, which a skilful biographer could use to great advantage. Mr. Michelet, the accomplished historian, has succeeded in forming a volume which will be read with great delight. Every page is full of interesting things which the Reformer either did or said. All the principal persons who figured in the Reformation are also here seen ; most of them appear in the simple familiarity of private life and free intercourse, and thus show us distinctly and without reserve what sort of men they were. The book will be read with avidity wherever it is known, as well as with great profit. It is worthy of an attentive perusal.

5. *Essays on Decision of Character, etc.* By JOHN FOSTER. From the Eighteenth London Edition. New York. Robert Carter. 1846. 12mo. pp. 352.

After what we have said in the present number of Mr. Foster, as a literary man and a writer, no separate commendation of any of his works can be required of us. Even if it were, this volume has already found its place among our permanent literature, where it richly deserves to be enshrined. The publisher has issued it in a beautiful volume of good size, far more readable and more worthy of the splendid *materiel* than the Boston edition of 1833.

6. *The Deaconship.* By R. B. C. HOWELL, D. D. Philadelphia. Am. Baptist Publication Society. 154 pp. 18mo. 1846.

This is the only treatise or extended discussion on the office of Deacons, which we have ever seen. The subject has occasionally called forth an essay at a minister's meeting, which has been read, approved, and laid aside ; but nothing of any importance has before found its way to the press. The treatise of Dr. Howell is calm, clear, full and scriptural. In nine brief chapters, it exhibits the origin and nature of the deacon's office, the qualifications for the office, the election and ordination of deacons, their general and specific duties ; the means of creating and sustaining the necessary revenues in the church, deaconesses, the duty of the churches and the ministry to coöperate with their deacons, and the importance of faithfulness on the part of the latter. The chapter on the revenues of churches seems to us to have but a loose connection with the subject under discussion ; and although its principles may be sound, we doubt if it had not better been reserved for another occasion. Dr. H. takes the ground that the office of deacons is perpetual, and that their calling is to take care of all the temporalities of the church. Hence he assigns to them not only the customary duties of deacons, but also, *ex-officio*, the duties which in New England are commonly devolved on a Society's Committee and Treasurer. He recommends that a person elected by the church to the office of deacon

should be presented by the church to the pastor, who is to pray for and afterwards to lay his hands upon him. He suggests that in all well regulated Baptist churches, there are female members who are, though not by express designation, deaconesses; that they are needed and useful in all countries, and in oriental ones, indispensable. Our modern churches have retained the office without the name. The volume is a sound and sober exhibition of opinions which we believe are, on the whole, capable of being sustained by Scripture,—well arranged and well expressed. We hope the little book will find a wide circulation, and do good in promoting among the churches uniformity, order and piety.

7. *Sacred and Miscellaneous Poems.* By WILLIAM B. TAPPAN. Boston. B. B. Mussey. 1846. pp. 332. 8vo.

This gorgeous volume is extremely creditable to the esteemed author. It contains selections from his earlier volumes, with several other poems, never before collected, and new pieces. Many of the sacred poems are true gems. The same may be said of some of the Miscellaneous Pieces. They are distinguished no less by taste, than by deep poetic feeling. The plain and modest title is a commendation of the work, especially in these days, when sounding titles are sought after, as a lure to entice, if not to deceive. The splendid manner in which it is manufactured does honor to the publisher, and will, doubtless, commend the volume to the lovers of religious poetry as a suitable gift of friendship or affection.

8. *Remains of the late Rev. A. Nettleton, D. D., consisting of Sermons, Outlines and Plans of Sermons, Brief Observations on Texts of Scripture, and Miscellaneous Remarks.* Edited by BENNET TYLER, D. D. Hartford. Robbins & Smith. 1845. 408 pp. 12mo.

A most acceptable offering to the community is this volume of the Remains of Dr. Nettleton. When an individual, during his lifetime, has been signally successful in the duties of his profession, it is natural to us to wish to know where his "great strength lieth." The scenes of the labors of Dr. Nettleton are, in an important respect, holy ground. Many will cherish the memory of his sermons with everlasting gratitude; and many others, who never saw him, will rejoice to learn how he preached the gospel, how he confirmed the believer, how he encouraged the penitent, how he alarmed the careless, and how he confounded the objector. The present volume will recal the past to those who knew him; it will gratify the wishes of many to whom he was unknown. The volume contains thirty-seven sermons, more or less full, with a few skeletons, and miscellanies, as the title indicates. Many of the sermons are in the hortatory style, but some are eminently doctrinal—treating of doctrine in a manner truly practical. They are stirring in sentiment, unadorned, but not inelegant in style, clear in method, striking in their appeals and evangelical in spirit. In such a volume, placed in the hands of a careless and indifferent person, or of a penitent person, or of a Christian lacking in fervency and life, the revered author would preach again to excellent purpose, as if from the domains of eternity. The book bears the strong impress of Dr. N., as we have been accustomed to conceive of him, and is a valuable addition to our

theological literature. The discourses are *toto calo* unlike those of Howe, of South, of Jay, of Fuller, or of Hall; but in clear thought, fervent appeals, and invulnerable statements, and in the exhibition of an intense interest to justify God and save the souls of men, they hold a very high rank, and merit a general circulation.

9. *An Examination of the Testimony of the Four Evangelists by the Rules of Evidence administered in Courts of Justice. With an account of the Trial of Jesus.* By SIMON GREENLEAF, LL. D., Royall Professor of Law in Harvard University. Boston. Charles C. Little and James Brown. 1846.

This work Prof. Greenleaf dedicates, in accordance with the design with which he has prepared it, to the members of the legal profession. His object has been to call the attention of this class of readers to the study of the most important historical portion of the Christian writings, and to show that they are bound, according to the rules of evidence which they admit every day in the practice of the law, to receive these documents as presenting a true, authentic account of the events which they relate. This peculiar feature of his plan he has kept constantly in view; and has thus exhibited here an array of facts and pursued a style of reasoning, which are not to be found in any other work. The position which the author consents to occupy, for the sake of argument, obliges him to give chief prominence to what are usually termed the more negative evidences of Christianity; but these, presented in the manner that they are here brought forward, acquire in reality the force of the most direct proof. The volume consists of two principal parts—Preliminary Observations and a Harmony of the Gospels. The former may be studied with advantage by intelligent readers of every class. Though intended more specially for those conversant with the facts and principles of legal science, and capable of being fully appreciated only by such, the style of discussion is still essentially free from every thing of a technical character. The general force of the reasoning is such as must produce a strong impression on the mind of every well-informed person. We would recommend to every theological student in particular to examine attentively this introductory portion of the work. It will enable him to contemplate the study of the gospels from a somewhat different point of view from that ordinarily taken by the Biblical critic. He will find the mode of treating the objections which have been drawn from the alleged discrepancies of the evangelists, adopted in these Observations, highly useful as supplementary to the usual manner of viewing the subject. Of the deeply religious spirit, the feeling of entire reverence for the word of God and hearty conviction of its truth, which mark the production, it is unnecessary to speak. Its character in this respect is what would be anticipated from the well known evangelical sentiments of the author.

The Harmony presents the contents of the four gospels in English, arranged in conformity with the results of the most approved criticism. The Notes which accompany the text are few, and confined for the most part to such points as would naturally require attention in a more cursory reading of the evangelists. The best English authorities have been consulted in the preparation of this part of the work; but we miss here our highest critical names, and those results of exact philological

study and historical research, which distinguish the later German treatises in defence of the gospels. Without any of the cumbrous parade of learning, or destroying essentially the practical character of the book, very useful materials, as we think, might have been derived from this source.

We welcome the work most cordially as an important auxiliary to the defence of Christian truth, and rejoice that it comes forth to the public under the authority of so commanding a name as that of the author. We cannot doubt that the attention of many will be attracted to it, who are in danger of overlooking the works of a similar character, which proceed from professional Christian teachers.

H.

ARTICLE X.

LITERARY INTELLIGENCE.

AMERICA.

Messrs. Allen, Morrill & Wardwell, of Andover, will soon publish a book of Hebrew Exercises, or Practical Assistant to the Study of Hebrew Grammar; with extracts from the Greek Testament for translating into Hebrew, by H. B. Hackett. The work will be furnished with references to the principal grammars in use in this country.

In connection with much of evil that is perpetually issued from the American press, we are happy to observe much that is truly good. Since our last number, the great Greek Lexicon of Liddell & Scott has been issued by the Harpers, New York. This work will probably take the lead of Greek lexicons among us for a long time to come. The Greek Lexicon of the late distinguished philologist and scholar, Mr. Pickering, has appeared in Boston. G. & C. Merriam, of Springfield, have published a specimen of a new edition of Webster's Dictionary, now in the process of stereotyping. The two volumes of the 8vo. edition, with all the additions and improvements, are to be embraced in a single quarto. The work is edited by Prof. Goodrich, of Yale College, assisted by several literary gentlemen. It is printed on a smaller type, with three columns on a page. The pronunciation of every word is marked by means of characters attached to the vowels, which are explained at the foot of every page, and the difficult words are respelled. In several instances, the definitions are enlarged or improved. Among the improvements, besides, are the addition of several thousand words, embracing numerous terms belonging to the various sciences, tables exhibiting the pronunciation of Greek, Latin and Scripture Proper Names, with a list of Geographical Names, in number from 3000 to 4000. Also, a Memoir of Dr. Webster. The various improvements introduced by Prof. Goodrich will render the work, so nearly perfect before, as noble a specimen of English lexicography as could be desired. The combined labors of minds so highly disciplined

and fitted for the task, will be likely to leave nothing deficient. The volume will contain between 1400 and 1500 pages, and the price is not to exceed six dollars. Many of the serials, of which several are issued in New York, are works of merit. Among these we notice the Library of Standard Baptist Authors, issued by Colby & Co. in monthly numbers, two of which have appeared; Appleton's Literary Miscellany, in which are several works of sterling value, such as Michelet's Life of Luther, etc. Munroe & Co., of this city, have issued the first No. of a "Boston Library of American and Foreign Literature." Harpers' "New Miscellany" embraces some choice selections.

The Rev. Dr. Belcher is preparing for the press a small volume, entitled, "The Baptisms of the New Testament: illustrations of the ordinance from its administrations as recorded by the inspired writers."

Gould, Kindall & Lincoln have in press the Christian's Daily Treasury;—a religious exercise for every day in the year, by Ebenezer Temple, of Rochford, Essex, England, from the second London edition. This work is similar to the "Daily Manna," by Dr. Stow, with the additional advantage of the illustration of every text. Each day occupies a duodecimo page. It is in fair type, and possesses decided advantages over the excellent works of Jay, Bogatsky, Mason, etc.

The Cyclopedia of English Literature, by Robert Chambers, is to be issued by the same publishers in semi-monthly parts, to commence in December next. Each number will be handsomely embellished, and printed on fine paper; the whole to be comprised in about 16 numbers at 25 cents, thus bringing this valuable work within the reach of all.

GERMANY.

Prolegomena ad Platonis Rempublicam. Scripsit Dr. G. F. Rettig. This is described as a work which every scholar will find useful, who is occupied with the study of Plato. Its object is to investigate and explain the obscure passages of this treatise, and to establish critically or refute, as the truth is supposed to require, the views which other commentators, and especially Schleiermacher, have advanced in reference to the Republic.

Deutsch-Griechisches Wörterbuch zum Schulgebrauch, von Dr. W. Pape. This is designed to accompany his Greek Lexicon already published, and to constitute with that, a fourth volume. It will no doubt take rank above every similar work in the German language. It will consist of two parts, one of which has appeared, and the other is soon to follow.

Rost and Palm have associated with them Prof. O. Kraussler in their republication of Passow's *Handwörterbuch der Griechischen Sprache*, which they are revising and bringing up to the present state of Greek philology. The second part of the first volume has just appeared. The preceding part was printed in 1841.

Hand's great work on the Latin Particles, *Turselinus seu de particulis Latinis Commentarii*, has reached the fourth volume. The author has been engaged in the preparation of this new volume since 1836. No single work occupying the same ground can be brought into com-

parison with this in respect to the extent of its plan, or the thoroughness and erudition for which it is distinguished.

Xenophontis Anabasis, Mit erklärenden Anmerkungen, herausgegeben von K. W. Krüger, zweite Ausg. 1845. Krüger, who belongs to the University at Berlin, is by universal acknowledgment one of the first Hellenists in Germany. His claim to this rank he has fully demonstrated in his recent Greek Grammar. This new edition of the *Anabasis* is said to be almost a perfect model of what a Greek school-book should be. Sintenis, whose judgment no one will question, has pronounced it, in a discriminating critique, the best edition of the *Anabasis* for its object, which can be put into the hands of the student.

The second edition of Wolfe's *Encyclopädie der Philologie*, just published by Stockmann, will prove welcome to all classical scholars. The former edition appeared in 1831. The present is furnished with a survey of the literature, in this department of study, which has been created since that time down to 1845.

Kühner has put forth a third edition of his *Elementary Grammar of the Latin Language*. It claims to be decidedly superior to the second edition which was translated by Prof. Champlin. His larger or *School Grammar of the Latin Language* is now in its second edition.

The last number of the *Real-Encyklopädie der classischen Alterthumswissenschaft*, by Waltz and Teuffel, which has been published, is the seventy-second. The last numbers of this work which we have examined, are the sixty-third and fourth. An idea may be formed of the magnitude of the work from the fact that each number contains, on an average, 160 pages, and that the topics, which are taken up in the alphabetical order, have been brought in these numbers nearly to the commencement of the letter L.

The celebrated Orelli, of Zürich, has entered upon a republication of his critical edition of the works of Cicero. Two volumes had left the press at the close of the last year. No man living has so ample a collection of works relating to the study of Cicero's writings. His habits of extreme accuracy, which render him slow in bringing his labors to the perfection which he exacts of himself, make it doubtful, whether he lives to finish this undertaking.

A new Philological Journal, entitled *Philologus, Zeitschrift für das klassische Alterthum*, has been commenced by Prof. F. W. Schneide-win, of the University at Göttingen. On his catalogue of contributors appear the names of some of the most eminent classical scholars in Germany. Among the writers in the first number, we notice, in addition to the editor, the names of O. Jahn, H. Ritter, Preller, Sintenis, Grotefend, M. Haupt, K. Lachmann, Götmlin, Halm and others. With such supporters, it cannot fail to occupy a rank second to that of no similar publication in Germany.

H.

QUARTERLY LIST.

DEATHS.

J. BAILEY, Mississippi.
 ISAAC BELLOW, Solon, Cort. Co., N. Y., Dec. 27, aged 83.
 JOHN O. BIRDSALL, Perrysburg, O., June 11, aged 33.
 THOMAS C. BRAXTON, Newmarket, Shen. Co., Va., July 13.
 NATHAN BUNDY, Hartwick, N. Y., May 3, aged 39.
 BENJAMIN CONGDON, Pomfret, Con., June 28, aged 43.
 J. A. COOLEY, Brownville, Jefferson Co., N. Y., June 20, aged 44.
 JEREMIAH EVERTS, Hartford, Washington Co., N. Y., July 22.
 D. B. MCGHEE, Virginia.
 JACKSON, Wilton, Saratoga Co., N. Y.
 SILAS ROOT, East Granville, Mass., Sept. 12, aged 63.

ORDINATIONS.

ADDISON ABBOT, Paris, Me., Sept. 9.
 NICHOLAS T. ALLEN, Montville, Con., Aug. 12.
 FRANCIS M. BARKER, Suck Spring, Va., Aug. 4.
 W. H. T. BARNES, Meadville, Crawford Co., Pa., July 1.
 JOHN P. BARNETT, Westkill, N. Y., Aug.
 ADAM BAUSH, Baltimore, Md., Aug. 22.
 A. RUSSELL BELDEN, Groton, Temp. Co., N. Y., July 1.
 C. C. BOURNE, Franklin, Del. Co., N. Y., June 10.
 H. P. BRINSON, Moor's Creek, New Hanover Co., Va., June 28.
 GUSTAVUS BROWN, St. Louis, Mo., July 19.
 MELVILLE A. BROWN, Conklin, Broome Co., N. Y., Aug. 12.
 SAMUEL L. CALDWELL, Bangor, Me., Aug. 27.
 A. JUDSON CHAPLIN, Wickford, R. I., Sept. 21.
 ISAAC CRESSEY, Berkshire, Vt.
 BENJAMIN DAUGHTERS, Washington, Ripley Co., Ind., June 19.
 JOHN ESCHMAN, New York, N. Y., July 23.
 J. W. FUSSELL, near Richmond, Va., Sept. 14.
 O. W. GIBBS, Cuba, Alleg. Co., N. Y., Sept. 1.
 ALLEN J. HIRES, Woodstown, Salem Co., N. J., July 22.
 C. B. JENNETT, Virginia.
 WILLIAM JETER, Suck Spring, Va., Aug. 4.

E. C. LORD, Preston Hollow, Alb. Co., N. Y., Aug. 27.
 PERCIVILLE MATHEWSON, Colchester, Con., Sept. 16.
 JOHN W. MILLER, Crossenville, Fair. Co., O., Aug. 4.
 L. W. NICHOLS, Antwerp, Jeff. Co., N. Y., Aug. 26.
 JOHN NICHOLSON, Ravenna, Portage Co., O., July 29.
 JOSEPH A. PARKER, Columbus, Miss., April 18.
 JAMES J. PECK, Salem, Washington Co., N. Y.
 ABRAHAM A. RUSSELL, Austerlitz, N. Y., Aug. 19.
 M. S. SHIRK, Columbus, Miss., April 18.
 W. S. STUBBERT, Jamaica Plain, Mass., Sept. 13.
 THOMAS THEALL, Clarence, Erie Co., N. Y., Aug. 19.
 BENJAMIN THOMAS, Haysville, O., June 19.
 THOMAS W. TOBEY, Washington, D. C., Aug. 25.
 S. S. WALKER, Mayville, Chaut. Co., N. Y., Sept. 8.
 EDWARD WEST, Wooster, O., July 22.

CHURCHES CONSTITUTED.

Hartford, Boone Co., Ill., May 6.
 Brunswick, Mo., May 10.
 Hogan Hill, Decatur Co., Ind., May 15.
 Florence, Ala., May 31.
 West Colesville, N. Y., June 18.
 Fort Desmoines, Iowa, June 21.
 Jackson, Ind., June 23.
 Rochester, Fulton Co., Ind., June 25.
 Little Rockfish Factory, N. C., June 28.
 Kane Co., Ill., June 30.
 Derry, Columbia Co., Pa., July 1.
 Moreland, Lycoming Co., Pa., July 2.
 Woodland, Mich., July 8.
 Urbanna, O., July 13.
 Crane Run, Brown Co., O., July 18.
 Shandaken, Ulster Co., N. Y., July 21.
 West Acton, Mass., July 22.
 Wheeling, Guernsey Co., O., July 31.
 Manchester, Va.

DEDICATIONS.

Hillsville, Mercer Co., Pa., June 20.
 Victory, N. Y., June 24.
 Wendell, Mass., July 1.
 Essex, Con., July 15.
 Washington, D. C., E. st. chh., Aug. 3.
 Wheeling, Va., Sept. 6.
 Fayette, Sen. Co., N. Y., Sept. 22.
 Brookfield Iron Works, Con., Sept. 23.